

# MOODY BIBLE INSTITUTE MONTHLY

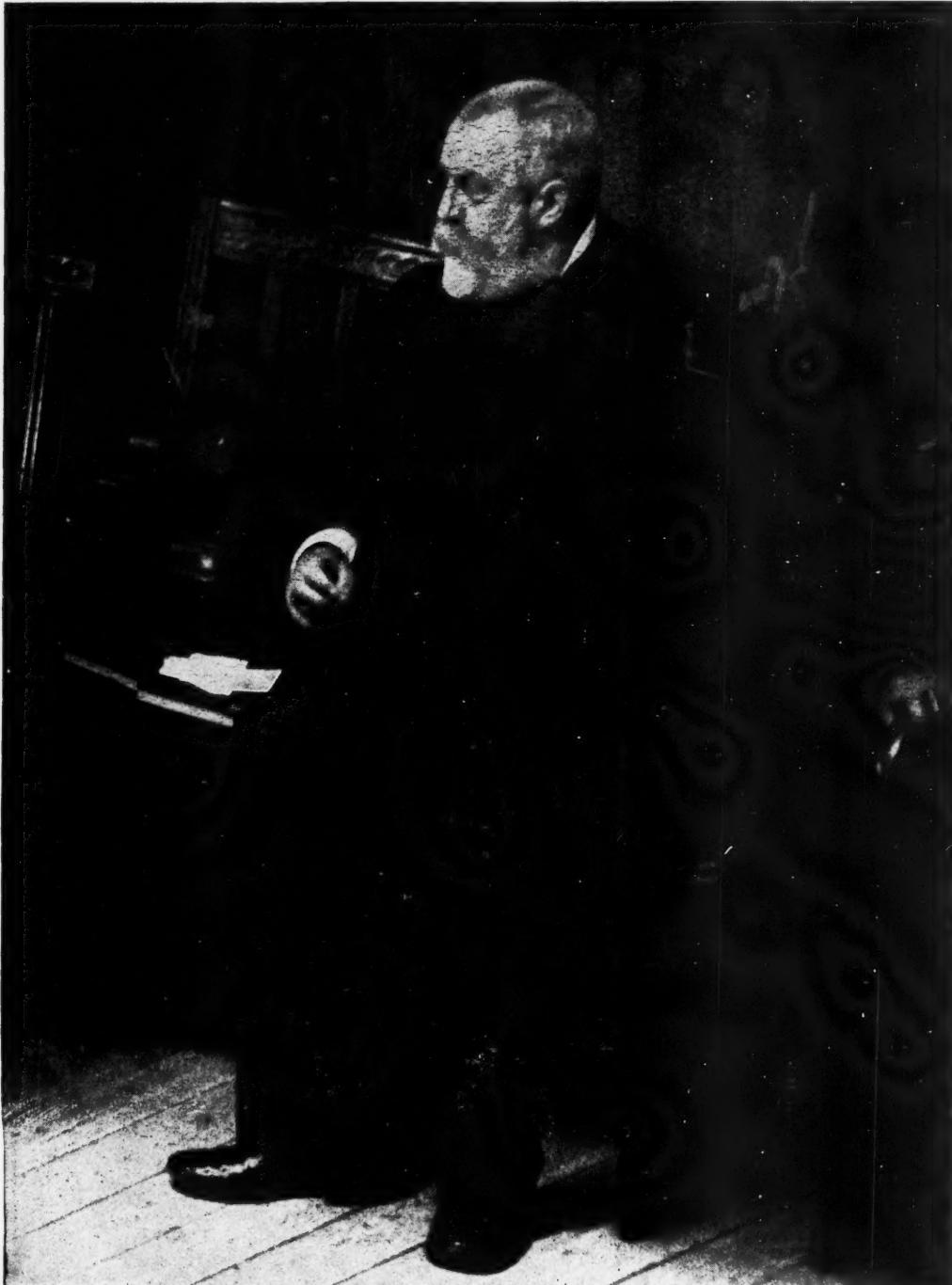
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D. L. Moody

Reproduction of an original photograph of Mr. Moody on platform of Northfield Auditorium

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# Moody Bible Institute Monthly

FEBRUARY, 1933

## EDITORIAL NOTES

*Who shall lay anything to the charge of God's elect? Shall God that justifieth? Who is he that condemneth? Shall Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us?—Romans 8:33, 34, R.V.*

That word "justifieth" seems too good to be true. No wonder that Martin Luther shook all Germany when that truth dawned upon him, "The just shall live by faith." Do you know what "justified" means? I will tell you. It is to stand before God without spot or wrinkle, without a sin. It is to be put back beyond Eden. God looks over His ledger and says:

"Moody, I have no account against you; it has all been wiped out by Another."

There is no condemnation. "Who is he that condemneth? Christ that died?"

(*Moody's Latest Sermons*, pp. 44, 45.)

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Looking back over Moody's ministry, it seems clear that only by a careful consideration of what he actually taught is it possible for any one to

**How to Know D. L. Moody** day to arrive at a proper conclusion concerning him. It has been recently said that

in his prime Moody was for those days a "liberal." Well, all that I can say is that if he was a liberal, it was a Liberalism of an entirely different kind from what we know today. Liberals of the present time do not proclaim the truths which form the substance of Moody's ministry, or in any way make prominent the aspects of the New Testament revelation which he evidently believed to be of supreme importance.

It has also been said that if he were alive now, he would be more in sympathy with men of the modernist type "who are preaching what he loved to spread—the love of God and the power of Christ," than with their opponents. But judging Moody by what he actually said, it must never be overlooked that his proclamation of the love of God was always associated with the Cross as the unique demonstration, both of God's love and also of God's righteousness, while his preaching of "the power of Christ" was always associated with the physical resurrection and the gift of the Spirit at Pentecost.

Wherever there are men today proclaiming this righteous love of God in the Cross and the power of Christ through His resurrection and the presence and grace of the Spirit, it is pretty certain that they do not call themselves "liberal," or are regarded by liberals as belonging to their company. I say fearlessly that no liberal today emphasizes the truths which are to be found up and down Moody's books, and the obvious reason is that he could not do

so without thereby ceasing to be a "liberal."—Rev. W. H. Griffith Thomas, D.D.

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D. L. Moody was one and Abraham Lincoln the other. Some time ago we quoted Henry Drummond's remark to the

**Two Humans** effect that D. L. Moody was the greatest human he ever knew, and recently we read a highly interesting address by a New England minister on "Lincoln as a Human Being."

It is becoming to speak of Lincoln again in this month of his birthday, as a year ago we spoke of his great predecessor, George Washington, born in the same month. Lincoln was great in political sagacity, great in his power to say the right word at the right time, great in his intuitive knowledge and control of men, and in his command of the affections and confidences of the American people. But as the minister said, "Through all these forms of greatness there appears something still greater, Lincoln, the human being."

Two characteristics of Lincoln are usually mentioned in considering him as a great human, one is his humor and the other his sympathy, and both were present in the life of D. L. Moody (born February 5, 1837) as his friends knew him and as his published books bear evidence. Yet there was still another characteristic in both that made them human, though it was not so often named, and that was their patient and silent suffering under unkind criticism, which in Lincoln's case especially, often extended to caricature and abuse. One such gross abuser of Abraham Lincoln was the *London Punch* to which we refer only to note its contrition after his martyrdom, when in a remarkable poem its editor wrote:

"Yes, he had lived to shame me from my sneer,

To lame my pencil and confute my pen—  
To make me own this kind of princes peer,  
This rail-splitter, as true born king of men."

Like Lincoln, D. L. Moody's name has grown with the years, not indeed among the modernists and their sympathizers, but wherever the Bible is recognized as a divine revelation, and wherever salvation of souls is regarded as the real work of the Church.

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"I am glad to say that I learned one lesson today, and that was not to be so ready to condemn," writes a very frank

**Can Man Do It?** correspondent. "While reading the article, 'Why the Hard Times?' by William F. E. Hitt in the November MONTHLY, I was surprised that you would print it. Some points he brought out were good, and some were untrue. I think it is men like him who breed Communism in this country. It sounded like some of the articles in the Hearst papers. But I as-

sure you I felt much better after I read the editorial following it."

That article by Mr. Hitt was published for the opportunity it gave us to follow it editorially as we did. Not that we thought it breathed the spirit of Communism by any means, but because it expressed the way a large number of good people in our fair land are now thinking, and who need to be set right so far as we are able to do it. The article brought us several letters, one was bitter against it and condemnatory of us for publishing it, but the others approved it in whole or in part, which goes to establish the truth of what we say.

As a matter of fact, a wide-spread revolution of thinking is going on in the minds of the plain people of the United States, and for that matter of the whole world. The tremendous overturn in our last national election ought to be enough on that score. When we reflect that a Democratic President was elected by a plurality of over 6,000,000 votes, and compare it with the sweeping plurality that placed a Republican President in the same office four years ago, it means something. To say that it was beer that did it does not convince us. It was our economic ills that did it, and which rightly or wrongly were blamed on the present administration.

We Christians need to read on both sides of some of these questions, and think deeply upon them and pray much over them, that our Heavenly Father may interpose on our behalf and help us out of the difficulty from which we cannot extricate ourselves.

In the late canvass, the President-elect addressed a group from the Massachusetts Progressive League on the campus of the Groton School for boys, where he expressed confidence that "our troubles can be handled by man." We differed from him then and we differ from him now. We do not imply that he has no place for God in his thinking, for we feel sure he has, but the remark struck us at the time as so typical of the age, and so entirely explanatory of the situation in which we find ourselves. "The forgotten man" is much less of a calamity than the forgotten God.

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The MONTHLY has not always found itself in agreement with President Nicholas Murray Butler, of Columbia University, or

**Civil Liberty Defined** always able to unqualifiedly command his utterances, especially on the prohibition issue. But we are glad to register an exception in his pronouncement on the subject of civil liberty made recently in an address at Southampton, L. I.

He was speaking of the growing encroachment of government into the fields of business and morals, which he considered, and rightly we think, a serious menace to a free people. Nor is he the first

of our great publicists who has thought so, and warned us with equal intelligence and earnestness. For at least half a century, men of both political parties, Republicans and Democrats, have been crying out against this invasion, and would to God that at length we might send men to Congress qualified to deal with it.

Special interests, aided and abetted by our bureaucracies it may be, are preying upon tax-payers, until ultimately we may be forced to change the character of our government.

But here is Dr. Butler's concept or definition of civil liberty, to quote which is the chief reason for our editorial.

The sphere of liberty, said he, is "that vast area of reserved rights which free people retain for themselves," while the sphere of government is "that assemblage of definite and circumscribed powers which those same free people delegate to officials whom they select to discharge them.

"Not until one grasps the fact that the sphere of government is not the whole state, but the state includes both the sphere of government and the sphere of liberty, is it possible to have straight and clear thinking in the fundamental principles of political and economic theory and practice."

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We are told that the nation is getting ready to adopt this idea as a means of providing jobs for many of the idle, and thus

**The Five-Day Week**  
easing the depression. Doubtless it is a good idea as a temporary measure, and one that can be quickly applied, but on whom will the burden fall? Surely industry and commerce cannot afford to pay a five-day man a six-day wage or salary. Will the other salaried men or wage-earners reduce their compensation accordingly? They may do so for a while, but we believe Arthur Brisbane is right in his prophecy, that once the five-day week is established it will be as well paid as the six-day week used to be, just as the eight-hour day was as well paid, and in good times better paid, than the former ten-hour day.

We do not begrudge this to the workers, for we ourselves are workers, not eight hours a day merely, but ten hours, and not infrequently twelve, and for the same pay. We do not mean the same pay as the wage earner, because most editors are not in his class when it comes to pay. But we mean the same pay whether we work twelve hours or ten.

We do not begrudge the extra pay to the wage earners, but we believe it would mean bankruptcy for many an establishment hoping soon again to begin profitable operation. And in the measure in which that would follow, both the wage earner and the salaried man would be the losers as well as the capitalists, and suffer more. As the *New York Journal of Commerce* recently said:

Progress implies the ability to satisfy new kinds of wants on the basis of a full working day for all able-bodied men. Prosperity cannot be restored by restricting the number of hours a man may work, so that he has more leisure than he is able to enjoy or than any employer can afford to allow him while paying a living wage.

This is what one of our secular dailies calls that Technocracy of which we are suddenly hearing so much. The technocrats, so it appears, are a research organization which for some time has been conducting an energy survey of North America, on the basis of

which they now forecast "a collapse of the price system and all that goes with it." There is some truth in what they say, but it is mixed with some error also. Machinery has always been a factor in unemployment and that it is becoming increasingly so is apparent. It is equally a fact that investments secured by machinery frequently lose their value as a new kind of equipment takes the place of the old. But to say as the technocrats do, that this will continue until more than 20,000,000 of our people will be unemployed, and that our whole economic system will go to pieces, looks to very many like a fantasy. It would be a queer efficiency on the part of manufacturers to exterminate the wage-earner market. Moreover, may it not continue to be true that reducing the number of employees in one industry will create other industries to absorb them? And indeed, is it beyond the realm of probability that technocracy may reach that point of saturation where hand labor will come back again as less expensive than machinery?

However, after all these conjectures and surmisings we come back to the Bible, whose warnings are loud and strong that the whole world is fast ripening for a harvest of its iniquity. We should not be surprised in other words, if our secular contemporary were not so smart as it thinks, when it calls this technocracy a bugaboo. God's chosen people of old talked about bugaboos when it was the sound of God's trumpet they heard, and history may be repeating itself. What a comfort therefore to know that the Bible has promises as well as warnings, unto which they that believe are privileged to flee! We mention only one: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev. 3:10).

\* \* \*

We are indebted to the December issue of *Our Hope*, Dr. A. C. Gaebelein, editor, for a worth while reference to the

**Jewish Apocalyptic Writings**  
claim of certain modernists that nearly all the eschatological teachings of the New Testament are taken from apocalyptic books

which were in possession of the Jews before the New Testament was written. The critics assert that our Lord only echoed some of these Jewish inventions when he spoke of His return and the signs of it. They also impeach the testimony of Paul as to that blessed hope, and claim that he constructed it out of these writings. They treat the book of Revelation in the same way.

During last summer, Dr. Gaebelein made a special study of these Jewish apocalypses, going into the question of their authorship and date; for example, the Apocalypse of Baruch, the Ascension of Isaiah, the Assumption of Moses, and the Book of Enoch. As a result, he reaffirms what has been

stated in the *MONTHLY* more than once, that no one knows the authors of these books which appear indeed to be of a composite authorship, remnants, traditions and superstitions put together anonymously.

The foregoing statement is true especially of the Book of Enoch, for while some scholars quoted by Dr. Gaebelein maintain for it a date earlier than Christ, yet others whom he also names, place it between A.D. 90 and 125.

It is the judgment of Dr. Gaebelein that the author of the Book of Enoch was familiar with certain parts of the New Testament and used them in a distorted way. For example, the passage in Jude dealing with Enoch was thus used some sixty years after Jude had received the message from the Spirit of God. The testimony against this book is practically identical with that against the Assumption of Moses and the Ascension of Isaiah. There is good reason to believe that the first named was unknown until nearly the middle of the second century of the Christian era. As Dr. Gaebelein maintains, these apocalyptic writings in their dispensational teachings are as different from the New Testament as day is different from night. They are incoherent, disjointed ramblings, while the New Testament is, as our readers know, a constructive, logical and inexhaustible unfolding of the truth of God.

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It is providential that in the same issue in which we feel obliged to speak of Bullingerism, we are able to present our readers with so clear and exhaustive a study on "Sheol," as that of our contributor, Mr. Campbell.

**Soul Sleeping**  
upon the sleep of the soul after death is thus well met by biblical evidence to the contrary. There are indeed many who would like to have it as Bullinger puts it, and they would go further and hope they might never come to life again. But as we understand the Bible there is no ground for such a hope. Calvary never could be explained if that were true, we think. Hence the urgency of Paul's appeal to men, echoed and re-echoed in our pages almost every month, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:20).

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The sudden death of this clear-headed, honest-hearted, square-dealing politician and statesman is a loss to our nation that cannot be measured. To very

**Calvin Coolidge**  
many men and women all over the land it is felt almost as a personal loss. There

were few of our outstanding public men who had the respect and confidence of the people as he had.

We believe Calvin Coolidge was a Christian. We believe church membership with him was more than a mere form. We believe he read and accepted the Bible as the Word of God, and that he trusted in Jesus Christ for salvation. We are happy to believe he is in heaven with his father for whom he had such reverence and with the dear son, named after him, whom he lost through death while occupying the White House. It is no mere commonplace when we say we mourn our loss.

Moody Bible Institute Monthly

# Dispensationalism Running Wild

## Editorial

Editors, Moody MONTHLY:

As I have confidence in your judgment on Bible teaching, from having read the MONTHLY a number of years, I herewith submit some new teaching by a pastor of the Fundamentalist Church of this city. At least the teaching is new to us.

On account of its tendency toward Modernism we left the Baptist Church about the first of September with the intention of joining the Fundamentalist Church. But the second Sunday after this change the pastor of the latter began a series of sermons on "The Greatest Mistake of the Church" (or Body of Christ).

The teaching is dispensational, the old and new covenant being for the Jews only. Matthew, Mark and Luke are to and for the Jews only. Acts to the twenty-eighth chapter and twenty-fifth verse is for the Jews. Gentiles are to believe and be saved, but no repentance except for the Jews. The ordinances of baptism and the Lord's Supper are not for us. All the Bible is to us but not for us.

Kindly give us an answer on this.

Thanking you,

Sincerely,

The exegetical disease in the foregoing is symptomatic of "Bullingerism." It is a disease—a spiritual disease, in the sense that it is a departure from the normal in the functioning of the body of evangelical truth. In some cases, the good brethren affected protest against the designation "Bullingerism," but that term is not here used opprobriously, but simply to differentiate them from other evangelical believers, and especially from fundamentalists as now known, who are earnestly contending and under great difficulties, "for the faith which was once for all delivered to the saints." It is trying for these latter while facing a strongly entrenched Modernism, to find hanging upon their flanks these extreme dispensationalists who seem to believe that the whole Church down the centuries has been wrong.

### Who Was Bullinger?

Rev. E. W. Bullinger, D.D., deceased 1913, was an Anglican clergyman of great ability, possessing varied gifts and a *pensant* for dissecting Holy Scripture. "Dissecting" is not an improper word to use, because Dr. Bullinger was not content with interpretation or exegesis of the ordinary kind, which is a matter of grammar, the study of the context, the design or scope of a book, and the comparison of scripture with scripture. He insisted upon a kind of mathematical or tabular arrangement of every book, chapter and part of a chapter under consideration. This "arrangement" had two fundamental forms which he called "alternate" and "inverted," for which he acknowledged indebtedness to earlier scholars, but particularly Rev. Thomas Boys, M.A., of the first quarter of the nineteenth century.

He was a prodigious writer, Dr. Bullin-

ger, of pamphlets and books, including *A Critical Lexicon and Concordance to the English and Greek New Testament*. He also edited a monthly, *Things to Come*, and in the latter years of his life this contained a series of articles from his pen which were posthumously collected in a volume, *The Foundations of Dispensational Truth*. The complexity of the teaching in this volume is in itself almost enough to discourage any one from even entering upon the study of dispensational truth, important as it is.

### Grateful Acknowledgment

But after saying this, the writer would be unjust and ungrateful did he fail to admit the aid which writings of Dr. Bullinger were to him at one period in his Christian life, especially in clearing up the profound and precious truth of the union of the believer with Christ, or the Church as the Body of Christ. There are also isolated Scripture texts on which Bullinger shed light for him beyond any other commentator he recalls. All of this is acknowledged without reserve both in justice to the memory of Dr. Bullinger and in praise to God.

The first "jolt" however, which the writer received in following Bullinger was in coming upon his brochure on *The Rich Man and Lazarus*, and discovering that he did away with an intermediate state between death and the resurrection, and taught the error of soul sleeping. Indeed, as one of his English critics said, "The unscriptural doctrine of total unconsciousness between death and resurrection did not go far enough for him, since he denied that there was any soul left to sleep or any surviving personality to be conscious. To him man was not a tripartite being, as the Bible says, but spirit and body only, which together comprise the soul."

### Identifying the Hall Mark

Therefore to us it was no great surprise to read the foregoing letter and to learn of "The Greatest Mistake of the Church," namely, that "the old and new covenants are for the Jews only and also the Synoptic Gospels and the Acts down to 28:25. That Gentiles are to believe and be saved, but that repentance is for the Jews only. That baptism and the Lord's Supper are not for us Christian believers, and that all the Bible while to us, is not for us."

Of course, the letter may not have done entire justice to the sermon. And then also, the preacher himself may not have read any of Bullinger's works at first hand, but only some transcript of or excerpts from them in the works of others. Nevertheless, the report of the sermon just as it is, bears the unmistakable hallmark of Dr. Bullinger's teachings, and so we speak of it.

### Fundamentalists Warned

One reason for speaking of it is because the error it represents is spreading, and

particularly just now in the Middle West, and sad to say, among fundamentalists. For this there may be a local reason, of which we have been informed, but of that we are not now to speak. Our purpose now is simply but earnestly and affectionately, to place fundamentalists on their guard, and to beg them not thus to hinder their hitherto strong and united testimony against a common foe. Nothing would give more satisfaction to the powers of darkness than to split the fundamentalist ranks. And nothing would more weaken their witness to dispensational truth, including the premillennial coming of Christ, than to cumber up their teaching with such bewildering affirmations as those quoted above. Even Bullinger himself says that to pursue the study of the subject thoroughly, a knowledge of the original languages is indispensable. "No translation," he says, "can transfer all the arrangements and correspondences." Is not that enough to convince the plain man, to whom, and for whom, the Word of God was written, that no such "arrangements and correspondences" are an essential part of that Word? Bullinger further says that while there is much an English Bible student may accomplish, yet it is "more perhaps than he will ever have time to discover or power to digest"! Why then expend effort upon it when there is so much of more importance to be done? Will such teaching confirm the faith of the people of God in the Word of God? Will it increase respect for Fundamentalism? Will it promote missionary effort and the salvation of souls at home or abroad? Will it build up Christian character or help us to keep the unity of the Spirit in the bond of peace?

We take a case. A book has just come to hand entitled,

### "The Bible and Baptism"

It is written by a brother beloved, a trained theologian as we had always understood him to be, a stalwart defender of the faith, and a leader among the fundamentalists. But evidently he has come under the spell of Bullinger, and the Foreword of his book contains the astonishing declaration, "This booklet is different from all other books on baptism"! We are not sufficiently familiar with the history of the subject in all the centuries to confirm that declaration, but we can certainly say that his book is different from all other books on the subject with which we are acquainted, unless it be Bullinger's. In working out his thesis, the author says that baptism is not an ordinance of the Church, that it does not constitute a confession of Christ, and that the whole history of water baptism "is one of error and superstition."

### A Castle in the Air

It is interesting to note that this brother quotes such present Bible teachers as Pettingill, Gaebelein, Barnhouse, and even the

Editor-in-Chief of the *MONTHLY*, not indeed as endorsing his strange position, but as affording a background for it. Now to be sure, all these men believe as teachers in other centuries have believed, that there are dispensational differences in Scripture, but Bullinger and his followers see those differences in every truth. As the English critic before quoted observes, "They find such differences where no one else would suspect them. A slight difference of expression, the omission of a word,

the occurrence of a certain phrase becomes to their facile minds sufficient ground upon which to build a castle—a castle in the air."

Our heart is deeply grieved as we pen these words, for the author of this book is so able, has been so influential, and is so greatly needed as a sound and sensible evangelical witness in these apostate days. As we have thought of him in this connection there has come to mind the story of that "man of God out of Judah" who

was sent to cry against the altar of Jeroboam the son of Nebat (I Kings 13). The wicked king could not persuade him to do the wrong thing which "an old prophet in Bethel" easily influenced him to do, because he lied to him. We do not mean to class Dr. Bullinger with that old prophet in such a sense, but we say that it was only a man like Bullinger who could possibly have influenced the author of *The Bible and Baptism* to have written such a book.

## Bullingerism

By Rev. D. M. Panton, in *The Dawn*\*

EVERY fresh unfolding of the Scripture carries with it inevitable perils, peril embedded, not in the truth, but in our fallible and blessed minds. And so also dispensational truth—a disclosure as priceless as any made by the Spirit of God in modern times, without which the Bible would be a hopeless enigma—can carry the fatal twist. Bullingerism, so-called as being purely and solely the invention (or discovery) of the late Dr. E. W. Bullinger,† was disseminated over the world by one of the two monthlies started in the nineties for the spread of second advent truth—*Things to Come*.

### What Bullingerism Seeks to Prove

Bullingerism sets out to prove that the Church in its Pauline sense, did not exist before Paul (in Acts 28) turned finally from Israel; that thus the Church named before that event is a Jewish ecclesia, or Hebrew congregation to which, together with "Messianic Jews" at the end of the age, belongs exclusively all our Lord's teaching, and that of all the apostles except Paul; that therefore baptism and the Lord's Supper, together with such rules of conduct as the Sermon on the Mount, . . . are purely "Jewish," and are not, and never have been, applicable to us; that to Paul, alone of all the apostles, was given the revelation of the "mystery"—that mystical body of Christ, made up of Jew and Gentile; and that, even of his epistles, none but those written after Acts 28, namely, those he wrote in prison, are binding upon the heavenly Body of Christ, the Church.

Such, roughly, is the system, though it may vary in details; and the inheritors of the tradition, keen propagandists, do not appear to have modified it materially, or to have made any changes that are vital.

### Its Deathblow

Now the theory at once receives its deathblow on the roof of a house in Cæsarea. For the most graphic revelation God ever gave of His eternal secret—the Church—was given, not to Paul, but

to Peter, the apostle of the circumcision. Before Peter praying on the housetop, a sheet, stamped all over with the world-number, descends, which is God's vision of the world; a sheet let down from the four winds, covering the four quarters of the globe, caught at the four points of the compass, and filled with the four divisions of the animal world (Acts 11:6). In it are not all creatures, but *some* of all. So John says, as he looks into the drawn-up net in Patmos, "I saw a great multitude out of all nations and tribes and peoples and tongues" (Rev. 7:9), who (our Lord says) come "from the east and from the west, and from the north and from the south" (Luke 13:29). And the Most High describes them to Peter as "what God hath cleansed" (Acts 10:15), and therefore what we are to receive. They are in the net solely because they have been made clean by blood; once foul, they are raptured in a moment—"immediately the vessel was received up into heaven."

This marvelous picture of the Church immediately precipitates a dispensational crisis. Peter expostulates with his whole soul. Three times God as strongly rebukes Peter's refusal to assimilate Gentiles. Peter capitulates, and "the Spirit bade me," he says, "go with them (Cornelius' converted Gentiles), making no distinction" (Acts 11:12). All distinctions therefore, between Jew and Gentile, in respect of Christian fellowship are, from that moment, fundamental overthrows of this revelation of God.

### The Mystery Defined by Paul

Now the concrete example thus shown to Peter, Paul is specifically selected by God to define theologically; and the apostle to the Gentiles reveals it—this non-racial, unique body, catholic in its origin and mystical in its composition—as God's age-long secret come to light at last. "By revelation was made known to me," he says, "the mystery." A mystery, in New Testament language, is a former secret, now revealed; not something we *cannot* understand, but something which we formerly *could* not, but now *can*: "Which in other generations was not made known unto the sons of men; . . . to wit, that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus"—a dead

equality of all races in salvation—"through the gospel" (Eph. 3:5).

But so far from this revelation being his only, Paul explicitly states it is not: "Which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets"; and thus revealed "in the Spirit"—that is, not through Paul, but by direct inspiration to themselves—"the mystery which hath been hid from all ages and generations: but now hath it been manifested to his saints" (Col. 1:26).

This mystery was foreshadowed at the ascension when our Lord commanded the discipling of all nations; it came into actual operation at Cæsarea with the first incorporation of Gentiles; its catholic gospel was put peculiarly, though not exclusively, into the hand of Paul to unfold; it continues its absorption of Jew and Gentile into the mystical body of Christ throughout our Gospel Age; and it has vanished from the earth at the apocalypse of the Lord. "In the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God" (Rev. 10:7).

### The Church Is the Mystery

Now the mystery thus revealed embodies itself forever in one word as exclusively technical as any word ever uttered by God or man—namely, the *church*, a word (in Scripture) first uttered by our Lord concerning a body of which practically no revelation had been made, and which is one day (He says) to burst up through the Gates of Hades.

It is of the essence of the Church, its isolating characteristics, its one life-chord, that it embraces all the regenerate, burying forever racial, national, political, social distinctions in the grave of a common baptism, "where there *cannot* be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman" (Col. 3:11). Therefore to speak of a "Jewish" or "Hebrew" Church, or a "Gentile" Church—meaning thereby a Church composed exclusively and on principles of Jews or Gentiles—is an annihilation of the very nature of the Church; and no such phrase is known to the language of the Holy Spirit, or ever occurs in Scripture.‡

At Pentecost the door was flung wide open to "as many as the Lord our God

\*Copied from *Our Hope*, October, 1928.

†Of Dr. Bullinger himself the writer would speak only affectionately. He did a noble work in spreading the fact of the advent; but his gifts lay in analysis, not in synthesis.

shall call unto him" (Acts 2:39); at Cæsarea an endless Gentile procession began streaming across the threshold; immediately after the doom of Ananias and Sapphira the Church is named for the first time as actually existing on earth (Acts 5:11), and for nearly two thousand years it is being constructed of elect Gentiles and the Jewish "remnant according to the election of grace" (Rom. 11:5). From the moment the judgment throne is set (Rev. 4:1) the word "Church" never occurs throughout the last judgments; from that moment the Church, as the Church, is no more on earth, and all bodies of the saved, in later judgment days, are, like the saved under Moses or the patriarchs, constellations of a lesser glory.

#### Our Seat of Authority

So now we arrive at the crucial and supremely practical point. What is the rule of authority by which God obliges us to act, and to which He will hold us responsible? It needs no arguing to show that the body of Scriptures—whatever it may be—by which the Church is to be ruled, and on which alone she is to build, rises at once into vast and critical import-

*†So, in Bullingerism, the seven churches become seven "synagogues"; a studied alteration which, made because of a doctrinal bias, and without the remotest textual justification, brings the amenders of the sacred text perilously within the ambit of Revelation 22:18, 19.*

tance. The Scriptures of the Apostles, on whom the Church is built (Eph. 2:20), are the second unalterable seat of authority established by the Holy Ghost. "But ye, beloved, remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ" (Jude 17), for the Acts, Epistles and Apocalypse are an organic outgrowth of the Gospels; all (including the Gospels) are "grace and truth" come through Messiah, embodying a transcendently greater mystery even than the Church—the sacred Trinity, so that the New Testament, in its entirety, is *Christian* through and through, and, as the work of Christ and His Vicar the Spirit of God, is the Church's foundation, changeless and abiding.

#### The Gravity of the Situation

Thus the gravity of Bullingerism now stands revealed. A system which so divorces us from our Lord that, as "Jewish," His commands have for us no binding force, and His steps are to be carefully avoided. A system which cuts out all the injunctions involving the Church's responsibilities, and the passages exposing our spiritual poverty, retaining, almost solely, the passages of grace and privilege. A system which reduces the Scriptures of all apostles except Paul to a dead letter, the debris of a defunct dispensation. A system which banishes the Apocalypse, given

explicitly "for the churches" (Rev. 22:16), and on which rest a peculiar beatitude for present observance (Rev. 22:7), to the remote and the academic. A system which denies us baptism and the Lord's Supper as carnal ordinances long abrogated, and thus convicts the whole Church of nineteen centuries of gigantic error. Such a system, claiming to be peculiarly enlightened, and so critically revolutionary as to free the whole Church from age-long bondage, stands forth as one of the grave but masked perils of today.

#### A Tragic Miscarriage

Bullingerism was born in a right reaction, prevalent among prophetic students of the nineteenth century, against Church appropriation of Scriptures manifestly Jewish, but a reaction which, carried even by them too far, becomes, in its Bullingerite offspring a tragic miscarriage. For grave errors have sheltered under the word Jewish. Any system of interpretation which, by defining our Lord's body of teaching as "Jewish," contracts the disciples of Christ out from "under law to Christ" (I Cor. 9:21) is self-doomed; we Christians are disciples of Christ, or we are nothing. No apostle would, and no apostle could, lift us to a higher and more spiritual plane of teaching than our Lord's. "One is your teacher, and all ye are brethren" (Matt. 23:8).

## February Through Poets' Eyes

### Queen Winter

By Gladys Bayler Cutler, Plymouth, Mich.

There was no sound across the fallen snow,  
There was no movement in that scene below,  
There was no scent upon the crisp night air,  
Only my eyes could sense the beauty there.  
Somehow I felt that I was trespassing  
On such a lovely, awe-inspiring scene!  
Standing upon the snow-swept hill, alone,  
I viewed Queen Winter on her snow-white throne,  
Smiling a welcome with a regal air,  
Holding her court, star-jewels in her hair;  
Her guests were mostly trees, all icy white,  
And spotless hills, in raiment glistening bright  
From silvery moonrays, and a starry sheen  
Which cast a glow of wonder o'er the scene.

"And, oh," I breathed, "she is bewitching fair,  
Queen Winter, with star-jewels in her hair!"

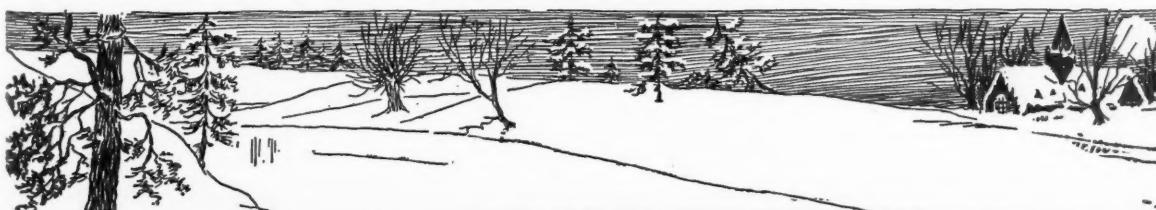
### A Message by the Snowflakes

By Holger Christensen, Loyalton, Calif.

Stars delicately white in flakes of snow  
Come softly down and blanket nature's breast;  
They beauty marvelous to earth bestow,  
And each a marvel, as it comes to rest.

The great Designer—infinite in love—  
Did chisel each symmetrical design,  
And sent it with a message from above,  
That man might be both trustful and benign.

The cross and star designs are eloquent  
Though frail and brief existence they but hold;  
They yield the message wherewith they were sent,  
Because by God they always are controlled.



# How the Bible Disproves "Soul Sleeping"

By B. Z. Campbell, Altoona, Pa.

**T**O THE natural man, who judges from appearances, "Sheol" seems no more than the grave, the end and total cessation of the activities of life and of life itself. Indeed many contend for this and are leading multitudes blindly into an eternal hell. Therefore, it behoves us who know the truth to send out a warning, for God's Word will not return void. He will honor it.

## Sheol and Hades the Same

"Sheol" is the Hebrew and "Hades" the Greek word for the place of departed souls and spirits. This may be seen by one comparison, Psalm 16:10 with Acts 2:31, where the word "hell" found in both places is Sheol in the one and Hades in the other instance, in the original. Peter is proving the resurrection of Christ from this prophecy, and from other scriptures as well as this, we know our Lord was in the place of departed souls and spirits, while His body was being guarded in the tomb (I Pet. 3:18-20; Eph. 4:9, 10).

When we understand the meaning of the words "Sheol" and "Hades," and the way the Holy Spirit uses them in the Scriptures, it is clear that they never mean the grave. Hades means the unseen world, the place of departed souls and spirits, and Sheol, the world of the departed as a subterranean retreat, including its accessories and inmates. As we study the use of these words in Scripture and see the living inmates fully conscious of their surroundings, with full use of their senses as to speech, touch, and understanding, it would be foolish to try to harmonize this with the grave.

"Sheol" appears sixty-five times in the Old Testament, and in the King James Version is translated "hell" thirty-one times, "grave" thirty-one, and "pit" three times. But in the Hebrew the word is Sheol every time, the place of departed souls and spirits, and should never be made to read grave. "Hades" appears eleven times in the New Testament, and is translated "hell" ten times and "grave" once. But it is "Hades" every time in the Greek, and never means the grave.

## The Holy Spirit Never Confuses Terms

When we examine the Word of God in connection with these words we find that the Holy Spirit never confuses terms, but makes a great distinction between Sheol and the grave.

One example here will show how man robs the divine author of intelligent expression by rendering "Sheol," grave. In Genesis 37:35, Jacob is quoted as saying, "I will go down into the grave unto my son." What a foolish statement, when we know that Jacob believed his son had been torn and devoured by an evil beast (v. 33), and therefore could not possibly be in the grave! But the divine author did not make this mistake, for the word rendered "grave" is "Sheol" in the Hebrew, and Jacob well knew that if his son had been

devoured by an evil beast his soul would be in Sheol, and when he, Jacob, would die, he would also go to Sheol where his son was. Therefore the divine author had Jacob to say, "I will go down into Sheol unto my son."

When the divine author speaks of the souls of the departed, "Sheol" is always used, but when He speaks of the body of the departed, He uses *qeber*, the word for "grave," in the Hebrew, and *Mnay-mah* or *Mnay-mi-on* in the Greek, which means "grave," tomb, or burying place. *Qeber* appears sixty-four times in the Old Testament, and is translated "grave" thirty-four times, "sepulcher" twenty-six, and "burying place" four times.

## Beware of "Soul Sleeping"

Now when we use these words as interchangeable terms, we break the harmony of the Word of God and support the soul sleeping theory, which contends that hell and the grave are the same place, and that body and soul go there together.

## II

Let us now see how exact the Holy Spirit is in using the words *sheol* and *qeber*.

Sheol, in all seventy-six times, is never in the plural.

*Qeber*, used sixty-four times, is in the plural twenty-nine.

Sheol is never located on the face of the earth.

*Qeber* is located on the face of the earth thirty-two times.

Scripture never speaks of an individual *sheol*.

We read of an individual's *qeber* forty-four times.

We never read of the body being put into Sheol.

The body is put into *qeber* thirty-three times by man.

We never read of man digging or making a Sheol.

We read of man digging or making a *qeber* six times.

We never read of man touching Sheol.

We read of man touching a *qeber* five times.

Surely there is distinction here which should not be taken lightly!

Further, if we examine the language used in connection with Sheol and *qeber*, we find that Sheol never means the grave. In II Chronicles 16:14, *qeber* is used. It is in the plural, the body is put into it by man, and it is located in the city of David. It was Asa's. He made it and of course touched it.

In Genesis 50:5, Jacob speaks of his own *qeber* which he had digged in Canaan. How foolish this would sound if we would render *qeber* "hell" (Sheol). Jacob never owned or digged a hell (Sheol) nor is hell (Sheol) located in Canaan.

But if we can translate Sheol "grave," we can just as well translate *qeber* "hell," for if they mean the same place then there is no difference.

## Conversations in Sheol

We now submit a few texts where "Sheol" is used, and which alone should be sufficient answer to the soul-damning heresy of soul sleeping.

In Luke 16:19-31, we read of a conversation being carried on between Abraham whose body had been buried in the *cave* of Machpelah, and the rich man whose body had been buried several hundred years later, because he had Moses and the prophets. Our Lord gives us this account Himself, and in other Scriptures He makes it clear that He is not speaking of dead men but living (Mark 12:26, 27), although their bodies had long since corrupted in the grave.

In Isaiah 14:9, 10, we also read of conversation in Sheol where the inhabitants are stirred up to meet the king of Babylon. In this passage it is the lost spirits in Sheol who are speaking, and they taunt him with becoming weak as themselves. In verses 18-20 they boast that while their bodies repose in the grave (*qeber*), he has not that honor. There is evident distinction made here between the soul and body. The bodies are in *qeber* but the souls and spirits in Sheol are alive and conscious.

Another conversation is in Ezekiel 32: 21, and as we notice the different nations there (Sheol) in verses 22, 24, 26, 29, 30, it would be foolish to suppose that this took place in the grave. All these distant nations were not together in the grave.

The Scriptures also speak of the soul in connection with Sheol (Ps. 49:15; 89:48; 86:13; 16:10; Prov. 23:14), but the soul is never linked with the grave. The soul of our Lord was in Sheol (Ps. 16:10 with Acts 2:31) while His body was in the sepulcher (*qeber*), for that is the word used in Isaiah 53:9.

If, as soul sleepers assert, the body and soul die and go together to the grave, is it not remarkable that the word *Nephesh*, translated soul, life, in the seven hundred times it is used in the Old Testament, never speaks of the soul going to the grave (*qeber*)? But we have abundant proof that the soul and spirit go to Sheol at the death of the body.

## Fire in Sheol

We also read of fire in Sheol (Deut. 32:22; S. of Sol. 8:6; Luke 16:22-24). This language is never used in connection with *qeber*, the grave.

In Jude 6, 7, we read of those who are suffering the punishment of eternal fire. Peter tells us that these angels that sinned are in Tartarus, the lowest abyss of Hades (II Pet. 2:4), and we infer from this passage in Jude, that the Sodomites are in the same place.

Some two thousand years before Jude wrote, the Sodomites were burned up root and branch (as to their bodies), and now Jude writes in the present tense, that they are suffering in eternal fire. And our Lord speaks of a time, still future, when they will be brought into the judgment (Matt. 11:24). This does not look like

soul sleeping! See also Matthew 13:30, 40-42; 13:47-50; 25:41, 46. Here we read of the wailing and gnashing of teeth as the wicked are gathered and cast into the furnace of fire, and everlasting punishment.

In the parable of the tares, it is the Devil who is getting his own children into the kingdom, but in the parable of the net it is doubtless the professed servants of the Lord who are making professors out of those who never were born again. And this is contended for in this day as being the proper and scriptural thing to do by some from whom better things might be expected!

But the point we wish to make here is that we have looked at several passages of Scripture, all more or less matter of fact statements, asserting the *fact* of fire in Sheol.

#### Death and Sheol Linked Together

It may be well to note that death and Sheol are linked together thirty-three times in the Scriptures. This is important as it makes distinction between the outward and the inward man (II Cor. 4:16).

As David by the Spirit says, "What man is he that shall live and not see death, that shall deliver his soul from the power of Sheol?" or the hand of Sheol? (Ps. 89:48). This refers to physical death when body and soul are separated. Death takes the body, and Sheol, the soul and spirit, or the inward man (see also II Sam. 22:6; Ps. 6:5; 18:5; 55:15; Isa. 28:15, 18).

We also read of the sorrows and pains of Sheol (II Sam. 22:6; Ps. 116:3). All such statements, if given in connection with the grave, would be without force or meaning.

Furthermore, if we allow that soul and body go to the same place, the grave, what are we going to do with the teaching in the epistles that we are absent from the body and present with the Lord (II Cor. 5:8)? And if soul and spirit are in the grave with the body, how is God going to bring them with Him when He comes to raise the body (I Thess. 4:14-16)?

The Word of God cannot be made to harmonize with such teaching. Scripture teaches that the souls and spirits of both saved and lost went to Sheol before the resurrection of our Lord (Luke 16:22-25), and the lost were in torment while the saved were comforted. The two compartments of Sheol are clearly seen (Luke 16:26, with Ps. 86:13).

The reason the Old Testament saints went to Sheol was because their sins were not yet put away (Heb. 10:1-4). But the blood of Christ did put away sin (Heb. 9:26), and the spirits of these just men now made perfect (Heb. 12:23), could enter into the very presence of God. And we see our Lord delivering them (Eph. 4:8-10; Zech. 9:11).

Their bodies still remain in the earth (Acts 2:29; Heb. 11:39, 40).

#### Paradise Removed to Heaven

At the death and resurrection of Christ we see Paradise, which was the compartment of the saved in Sheol, removed to heaven (II Cor. 12:1-4). And now when a saint dies, he is at once absent from the body and present with the Lord, which is far better (II Cor. 5:8; Phil. 1:23).

The bodies of saints will corrupt in the

earth until our Lord comes bringing their souls and spirits with Him, to be reunited with their bodies, which will be raised incorruptible, and the bodies of living saints will be changed in a moment and fashioned like unto His glorious body (I Thess. 4:13-18; I Cor. 15:51-54; Phil. 3:20, 21; I John 3:2).

#### Condition of the Lost

The bodies of the lost will continue to corrupt in the grave, while their souls and spirits are in torment in Sheol, until the judgment of the Great White Throne (John 5:29; Rev. 20:5, 11-15). Then all the wicked will be raised, judged, and cast into the lake of fire which is the second death.

Our Lord in describing this, speaks of the whole body being cast into hell fire (Matt. 5:29, 30; Mark 9:43-48). The Greek word for hell fire here is Gehenna, and means the final abode and place of eternal torment.

Their bodies are not raised incorruptible, but are seen to still contain the worm, a part of the mortal body.

Thus our Lord describes the awful penalty of rejecting Him. How shall we escape? Acts 16:31; Hebrews 2:3.

Let us hold fast to sound doctrine.

#### AN ELOQUENT APPRECIATION OF ABRAHAM LINCOLN

A mountain is a mystery; such was Abraham Lincoln. It is tall, rugged, isolated; so was he. It has seams and crevices that would disfigure the beauty of a hill, but constitute no blemish on such massive sublimity. Among its rugged crags are sheltered spots of rare beauty, where the sunshine loves to linger, where flowers bloom and cooling streams sparkle, where the rich coloring of nature delights the eye. But there are great patches of denuded rock which tell of the harsh attrition of the early glacier. The clouds that veil its summit

lend it an air of mystery and melancholy. Great storms beat up against it with tremendous fury. The lightning with its vivid glow and the quick responses of the deep-toned thunder tell of the awful struggles that are waged about its lofty peak. Yet through storm and tempest it remains unmoved. Its cold, gray surface condenses the moisture in the threatening clouds and sends it down in raindrops to refresh and fructify the earth below. Its grand mission remains the same through all its varying moods.

The same God that made the mountain made the man. His mysteries defy all human analysis.—By the late Senator Quarles, of Wisconsin, at the Middlesex Club.

#### PERIL IN THE SPECTACULAR

In politics we see mass conventions manipulated by bosses staging artificial demonstrations to delude the impotent public. In the search for recreation we are building ever larger stadia for the thousands to watch the few performers. In religion we are delegating more and more church duties to hired workers, so that contemporary Christianity is becoming a professional propaganda financed by silent spectators. If these trends continue, democracy is doomed, the demoralization of art and athletics will increase, and religious activity will lose the vitality it now has. This superficial spectator attitude toward life is responsible for much of our current pessimism.—Ralph W. Sockmen, D.D.

#### ETERNAL LIGHT

If there be a God such as the Bible describes, both the present and the future life are full of brightness for those who take the right attitude toward that God. But if there be no God, then the sun has gone out of the heavens, and a darkness that can be felt broods over all the earth.  
—R. A. Torrey.



Lincoln-Berry store (left) where Abraham Lincoln clerked in New Salem, Ill., a hundred years ago; and Lincoln's boyhood home in Indiana (right) reproduced in the Lincoln Group in Chicago's 1933 World's Fair.

# Plain Talk by Moody

## Favors Sermons on Old Lines

*No Speculative Theology for the Great Evangelist—Mistake of Pastors Who Try to Keep Abreast of the Times*

[An interview reported in the Chicago *Times-Herald*, October, 1890, and furnished for this edition of the Moody BIBLE INSTITUTE MONTHLY, by Mrs. Anna Johnson, Evans-ton, Ill.—Editors.]

East Northfield, Mass., Oct. 1.—D. L. Moody left his home yesterday to begin his winter's work. Before leaving he talked freely of the conditions of the churches throughout the country, and the need which he sees, from his correspondence and interviews, of more direct preaching on all doctrinal lines. When asked about his plans for the winter, Mr. Moody said:

"My desire this year is to go into the leading cities of the United States and Canada, to which I have been invited, and rouse the churches on the old lines."

"What do you mean by the old lines?" suggested the correspondent.

"The great fundamental truths of Christianity, from which in many places the churches seem to be departing, with the result that the audiences are depleted and the power of the pulpit lessened in this country."

"Do the people like these doctrinal subjects?"

"The masses do. They are sick and tired of speculative theology in the pulpit. That is why our churches are half empty and also why millions never darken a church door. People are not fed. They are hungering and thirsting for the pure gospel and they get pulpit essays and discussions of questions. They go away empty and disgusted and then they stay away."

### Facts Bear Him Out

"Is this your opinion, or do you know it to be a fact?"

"The half-filled churches speak for themselves, and many of the people who stay away tell me that this is their reason for doing so."

"But the pastors say that their people demand that they shall keep abreast of the times."

"And they are abreast of the times if they preach the old doctrines faithfully. If the 60,000 ministers preached a course of sermons every year on the Ten Commandments, do you think we should have so many defaulters among our bank officers? If the ministers in the leading pulpits in



D. L. Moody's Home, Northfield, Mass.

this country should preach a rousing sermon occasionally on the Fourth Commandment I think that some of the stockholders of corporations that are now desecrating the Lord's Day would either change the action of the corporations or get out of them. The ministry should do its duty to the community instead of discussing topics, which are treated far abler in the newspapers and magazines of the day."

"It is said that the pew looks to the pulpit for information upon the topics of the day; that the people wish to know what their minister thinks about the subjects which interest them," was suggested.

"He has other days besides Sunday and other opportunities than his half-hour in the pulpit to tell them. Think of it once. Few people comparatively among regular church attendants go to church more than once on Sunday. Then for three months either the people or the pastor, or both, are on their vacation, so that the preacher meets the majority of his people about forty times a year, and these occasions are all too full to allow him to waste a single one.

"When a man goes to church he wants to know what God says, and it is the business of the pulpit to tell him. For two or three cents a man may buy a newspaper in which he gets all the news and also an estimate of the great questions of the day prepared by specialists. An editor knows a great deal more about the situation in Europe today than a minister can possibly know, because it is the editor's business to keep thoroughly informed on such matters."

### Ignores Questions of the Day

"Do you never preach on the so-called questions of the day?"

"No, and I will tell you why. I haven't the time to study them up. Nor has the average pastor time for these things and

the proper study of the Bible. I imagine my preaching on the 'Gold of Alaska'! What do I know about it? I do know something, however, about the golden streets of the New Jerusalem. I know something, also, of the pure gold of which the Bible speaks, and I prefer to confine myself to that kind. Or, take the great questions that threaten the peace of Europe. In order to discuss them intelligently one needs to be a diplomatist, at least, and then he needs to know a good many

state secrets. What business has the pulpit with such problems? Do they help to make men better? Even if understood, are they a proper subject for a Sunday sermon? I think not, and the leading men in the pulpit for the next twenty years will be the men who keep the Bible to the front. They are the men whom the crowds will follow."

"What do you think of the higher criticism?"

"I don't know what it is, and I haven't time to find out. Why should I spend years in studying up a possible cure for sin when I have a sure remedy? The gospel has stood the test of eighteen centuries, and it has never failed once. I know what the gospel will do for sin-sick souls, for I have seen its power for forty years. Why should I try a new remedy of whose value I know nothing? The gospel of Jesus Christ never fails."

### Helped by the Ministers

"What do the ministers think of your work?"

"There is a large class, an increasingly large one, that stands by me more loyally than ever before. They invite me to their towns and churches and are far more united in work of this kind than they were twenty years ago."

"If you are hoping to reach the church people in your work this winter, why do you not hold your meetings in church buildings?"

"Because the services there only reach a single congregation, or, at best, the people of one denomination, while I want to speak to people of all denominations."

"The suggestion has been made that your meetings in New York last winter would have been more effective if they had been held in a church or in different churches."

"In Cooper Union and in Carnegie Hall I was able to meet on equal ground people representing every branch of the Christian Church, and thousands who belonged to no church, and the majority of whom would not have gone to any church. That was a great advantage, and another was this: It is just as easy to speak to 3,000 or 5,000 people as it is to address 500 or 1,000."

#### Pleased with His Experience

"Were you satisfied with your New York experiences last winter?"

"Not satisfied, but pleased. The meetings were a great success. This was due in great part to the splendid reports which were published in the newspapers. The sermons reached and helped thousands of people who never attended a single service. Nor was the influence limited to New York and its immediate neighborhood. Everywhere I went after leaving that city I found a strong religious sentiment, largely the outcome of that series of meetings. Cincinnati, Louisville, St. Louis and Chicago were deeply interested in our New York work. The same was true of the Boston meetings. The newspapers carried the sermons into every hamlet and town in New England. The entire country was stirred by the meetings held in New York and Boston."

"Did the interest last?"

"I preached in Tremont Temple on a hot Sunday in August and the crowd was as great as at any time last winter, and the interest was as deep as ever seen at that time."

#### Simply States Old Truths

"You have been preaching for thirty years now. Have you made any change in your sermons?"

"None, except to make them more doctrinal. The conviction deepens that the old truths must be stated and restated in the plainest possible language. The people must be made to understand what it means to break the law of God."

"But people think of you as preaching a gospel of love."

"So I do, but the Ten Commandments came from the great heart of love. We do not want a gospel of mere sentiment. The decalogue was not superseded by the Sermon on the Mount. Jesus Christ magnified the law. He fulfilled it. After He came, men were to keep it in the spirit as well as the letter."

"Where do you begin your work this fall?"

"I begin a series of services in Montreal next week, and then make a tour through Canada, holding services in Que-

bec, Ottawa and other cities, going as far west as Winnipeg."

"Have you invitations from American cities?"

"Far more than I can accept. I never had so many demands for my services as I have this fall. I have promised already to go to Philadelphia, and I am holding invitations from other places under advisement."

"How long do you expect to stay in Philadelphia?"

"Long enough to restate the old doctrines."

"And these are—"

"Repentance, the atonement, regeneration, the law, love, faith, hope, assurance, justification, grace, the resurrection, etc."

#### Makes No Distinction

"When you preach in a college or a theological seminary, do you use the same kind of sermon that you would in a church or hall?"

"I have only one message for men of every class. The gospel is fitted for all people. So long as men sin, there will need to be sermons of repentance. The rich and the poor, the educated and the ignorant alike need the new birth. To all mankind comes the one command: 'Ye must be born again.'"

## English Memories of Moody and Sankey

By William Luff, Chesham, Bucks, England

Reprinted from *The British Messenger*

IT WAS in 1875 that Moody and Sankey began their London mission, and in the forefront of my memory is their first meeting in the Agricultural Hall, Islington. Coming to the front of the platform, and raising his arm, Mr. Moody said: "Let us rise and praise God for what He is going to do." And in faith the Doxology was sung.

At the close of these gatherings it was said: "As for the great meetings, those held every night (with the exception of Saturday) at the Agricultural Hall, and thrice on Sunday, in the same enormous edifice, have continued to attract an average attendance of at least eleven or twelve thousand down to the very last."

#### Why the Commotion?

One Christian paper said: "The words of Mr. Sankey's favorite hymn, 'What means this eager, anxious throng?' must in effect run through the minds of thousands living in the neighborhood of Islington, as the surging mass of human beings sweep along the High Street. From opposite poles they press on like two contending armies and meet face to face outside the hall. Here, after a little eddying, the course of the tide is diverted, and the conjoined phalanx winds into the building. 'Moody and Sankey' rings on the ear from all parts of the street, emitted

from the mouths of the vendors of literature, hymn books, and photographs. These people do their best to create excitement, and succeed.

"But why this strange commotion? What is the magnet which has drawn some ten thousand people into this hall in the course of a few minutes? Royalty is not expected. An Eastern potentate is not to appear in public. Nor has some hero returned from the wars; nor, indeed, is some one of the numerous sights, which periodically attract Londoners, about to be witnessed. The answer is a very simple one, and it's simplicity renders it the more surprising. In an hour from this time the gospel will be proclaimed by one man, and sung by another."

Such a hold of the public mind had these two men obtained that I remember being told that when a clown said on the stage, "I feel Moody," and his companion said, "I feel Sankeymonious," the joke was met with signs of disapproval.

#### Moody's Practicality

From the Agricultural Hall the evangelist went to a temporary building at the East End, thus described: "The new hall is situated on a piece of waste land at the back of the houses fronting the Bow Road, and midway between the Burdett and Canal Roads. It is a square iron structure, and

lighted from the roof, which is split up into five arches. The platform, which is large, is placed on the south side, and, becoming narrower after the corners have been passed, extends round the building. Mr. Moody stands on a dais, similar to the one at the Agricultural Hall, covered with scarlet cloth. We are informed that the hall accommodates 9,000 chairs, and at least another thousand people might find standing room. Both internally and externally the building has a rather substantial appearance, so much so as to warrant the supposition that it may be utilized after the evangelists have terminated their labors in this quarter."

Mr. Moody was very practical. He believed in fresh air, and usually before his address would say, "While singing the next hymn, will the stewards please open all doors and windows." This gave a fresh atmosphere. If the draughts proved too much, the preacher even suggested that gentlemen put on their hats. The spiritual atmosphere was most marked: one felt it as one approached the buildings; an atmosphere of prayer, of song, of consecration, of the divine Spirit.

From the East of London the meetings were transferred to the South, a temporary hall being erected at New Cross. Crowds, conversions, and consecrations were again witnessed here.

### The Nobility Attracted

For the West, the Royal Opera House in the Haymarket was secured, and the record was: "The daily noon meetings in Her Majesty's Opera House are very largely attended. The interest in the services seems to increase rather than diminish. An immense number of people are present every day, and in the afternoon the building is densely crowded, being well filled in every part before three o'clock, and at half-past three crowds are sent away from the doors, having waited in vain.

"The sight in the Opera House is very impressive. The Duke and Duchess of Sutherland, the Duke and Duchess of St. Albans, the Duchess of Lansdowne, and others of the nobility, as well as several ladies-in-waiting to the Princess of Wales, have attended the afternoon meetings and occupied the royal box. The Lord Chancellor has received Mr. Moody at dinner at his private residence, Cromwell House.

### The Princess of Wales Present

"Each day the Bible readings are held, it becomes more apparent that the Opera House is far too small for the purpose. Admission is restricted to ticket-holders. The meeting on Tuesday afternoon attracted a large number of the aristocracy. The Duchess of Sutherland was again present in the royal box, accompanied by several ladies and gentlemen. The Duchess is evidently very much interested in the services, for she pays great attention, and with her Bible follows Mr. Moody from passage to passage. Indeed, nearly everyone seems provided with a Bible, and no sooner is a chapter and verse mentioned, than the rustling of leaves is heard all over the building. The Duchess mentioned to the Rev. Sabine Knight that the Princess of Wales expressed herself as being very much pleased with the whole service on the occasion when she was

present. More of the nobility are present at these afternoon meetings than at any others."

## II

May I give samples of real conversions in these services, showing that the gospel suits high and low.

Mr. Edward Studd was a well-to-do gentleman, who had made a fortune in India. Horse racing was his life. He won many steeplechases, even the "Grand National," and actually had a race course made for himself. A special horse he was sure would win, and advised a friend to put a large sum on it. Instead, the friend took him to hear Moody. Alas, the hall was full, but, getting hold of one of the committee, the friend said:

"I have brought a wealthy sporting gent, but if we do not get a seat he may never come again."

A seat was found right in front of the preacher, from whom Mr. Studd took not his eyes, saying at the close:

"I will come and hear this man again. He told me everything I had ever done."

He kept his word, and God converted him, so that horses, theaters, all went, and the home became a house of God, a place of Christian fellowship and influence. His son, Charles, said:

"It was the same skin, but a new man inside."

Later, when Moody and Sankey were at Cambridge, that son was brought out fully for the Lord, just when he obtained his B.A. Cricket and boating, in which he excelled, were laid aside, and young Studd went as a missionary to China afterwards going to Africa and founding the Heart of Africa Mission, only leaving it for heaven.

### Converted through a Mistake

My second example, whom I well remember, was of a very different class. He

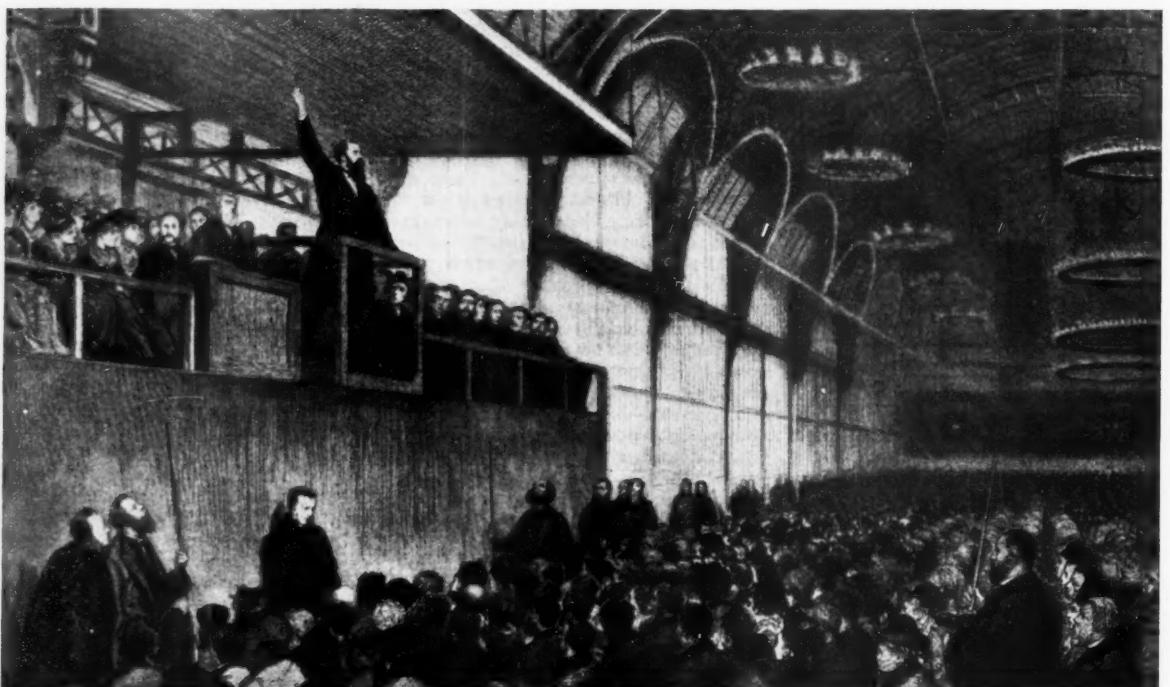
used to say, "I was converted through a mistake."

John Giles was one of the most desperate characters to be met in a life time. About a year after his marriage he turned adrift his wife, whom he had solemnly sworn to love, honor, and cherish until death; and smashed the home just as his first little one was born. She returned to him after a few weeks, but was in constant danger of her life, and while up to the age of thirty her hair was raven black, it all at once, in a very few weeks, became nearly white. This was caused by the temper of her desperate husband when under the influence of drink. More than once he had a razor under his pillow, watching for his wife to sleep, that he might cut her throat.

This went on for sixteen years, until the unhappy family had increased to eight. In a frenzy of drunkenness, John contemplated ending his troubles by attempting to poison himself; but the doctor was fetched in time, and prevented this by the rich mercy of God. So ignorant was John, that he knew nothing of a judgment to come, and thought therefore that this would end all the strife. Three times he took poison, and three times God mercifully spared his life.

### Captivated by the Songs

At length he determined to slay his wife with a razor, but she guessed his intentions and sat up all night. This occurred on six successive nights, the woman not daring to sleep. He then determined to accomplish his purpose on the seventh, whether she slept or not. God was ahead of purpose, however, and somebody invited him to hear a lot of singing which was going on at some meetings under the leadership of Moody and Sankey. In his half-drunken condition he was captivated by the songs, and when the speaker who spoke with a



Agricultural Hall, Islington, London, England. The largest hall ever occupied by the Evangelists

"Yankee" twang in his voice announced an "inquiry meeting," John mistook the words for a "choir meeting," and so went into the room behind. He soon realized something strange, and contemplated getting out. Moody, however, came in at that moment and, spotting his man, ordered all doors to be closed. John said,

"Now I saw I was in a mouse-trap."

Moody came and put his hand on his shoulder, asking him if he wanted to be saved.

John, who had never had the slightest desire to be good, had never prayed, or read the Bible, answered,

"I want to be a better man."

Moody quoted these words to him: "What saith it? The word is nigh thee, even in thy mouth, and in thy heart . . . That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:8, 9).

He said, "Now, pray."

"I don't know how."

"Ask God for what you want."

"All right, I will."

Giles kneeled and said these words: "O God, if You can make me a better man, do it now," then got up and went home.

#### A Kiss Mistaken for a Razor

The first impulse on reaching home was to put his arms round his wife and give her a kiss—the first for years—and to tell her that God had saved him. She, poor soul, thought it was another attempt on her life, and fled from him in terror. To clinch matters, John got down on his

knees by the kitchen table, shut his eyes and said again,

"O God, if you can save a wretch like me, do it now."

Before the evening was out Mrs. Giles was convinced, and the happy home begun which lasted for thirty years.

John Giles could not be sure about how he was to confess the Lord Jesus, but, to make sure of it, he got up at four o'clock, and with a pot of white paint put on the green flower boxes on the window sills the words,

"The Lord is my Shepherd," with the result that everybody going into the rail-

way works at seven o'clock had to rub their eyes to make sure it was not a dream.

#### Unmoved by Persecution

When persecuted he was enabled to say: "All right, boys, go on, say all you want to, make all the fun of me you please; but, I have tried it now for over six months. Publicans do not get my money now; and I have got a clear head, a clear eye, and a happy heart; all because I accepted the Lord Jesus Christ as my Saviour."

He became one of the "Mizpah Band," converts like himself, banded together to testify as to Christ's power to save.

## Moody in Chicago in 1876

To the Editors:

I am a reader of your valuable magazine and have been for many years. I am also a great admirer of Mr. Moody, and I have had the privilege of being with him, and enjoying his preaching in Chicago, in I think, it was 1876, in the old Tabernacle.

The Tabernacle would seat 8,000.

I want to pay a tribute to the dear man.

I loved Mr. Moody, and I never can forget him, as he stood up in the pulpit, with one arm on the desk, and just talked to us, and in his perfectly plain language, gave us the dear old gospel of the Lord Jesus Christ, so simple that a child could understand it perfectly.

And to see the great audience of 8,000 people sit, and with attention, listen to him,

to the wonderful words that proceeded from his lips. Surely he was filled with the Spirit of the Lord Jesus, and he preached it.

It was a great Tabernacle, and at 8 p. m. the doors were locked, and the house would be packed, and hundreds went away.

I cannot forget one night I was late, and the doors were locked, and by a small margin I was on the outside. I could not help but think, suppose I was locked out of heaven, but through hook and crook I got in! Then I felt like a robber, who crawled in over the back fence.

All this happened many years ago, yet how it is all stamped upon my memory. Why can not we have many more Moodys?

W. C. DAVIE  
Steilacoom, Wash.

## Joseph Cook on D. L. Moody

[The following was furnished us by Mr. Alfred G. Richter of Tenafly, N. J. It was copied from *Orthodoxy*, being the Boston Monday Lectures of the famous Joseph Cook published in 1878 and was part of his lecture entitled, "Skepticism in New England." The Editor-in-Chief of the MONTHLY was a member of the Executive committee of the Boston Monday Lectures.—Editors.]

Joseph Cook is speaking:

I hold in my hand the creed to which the American evangelist, who will soon lead our devotions, subscribed twenty-one years ago in Boston. That confession of faith has by divine blessing amounted to something in the world. As a ray of keen light for others, our evangelist will allow me, in his presence, to read, what perhaps he never has seen, the record on the church books, of his examination in that house of God yonder in which he first resolved to do his duty:

"No. 1079. Dwight L. Moody. Boards 43 Court Street. Has been baptized. First awakened on the sixteenth of May. Became anxious about himself. Saw himself a sinner; and sin now seems hateful, and holiness desirable. Thinks he has repented. Has purposed to give up sin. Feels dependent upon Christ for forgiveness. Loves the Scriptures. Prays. Desires to be useful. Religiously educated. Been in the city a year. From Northfield, this state. Is not ashamed to be known

as a Christian. Eighteen years old."

"No. 1131. March 12, 1856. Thinks he has made some progress since he was here before—at least in knowledge. Has maintained his habits of prayer, and reading the Bible. Believes God will hear his prayers. Is fully determined to adhere to the cause of Christ always. Feels that it would be very bad if he should join the church, and then turn. Must repent of sin, and ask

forgiveness for Christ's sake. Will never give up his hope, or love Christ less, whether admitted to the church or not. His prevailing intention is to give up his will to God."

"Admitted May 4, 1856."

That is a most moving record. Gentlemen, I hold that this is an examination that no church need feel ashamed of; and the results of it are of the same character.

## Reminiscences of D. L. Moody

By Rev. Charles E. Furman, Lake Grove, N. Y.

I AM one of the ever-decreasing number of those who knew Mr. Moody in the days when, in company with Mr. Sankey, his great campaigns swept the country. I was in somewhat closer touch with him than many, for my time was my own and I attended the afternoon services as well as the evening and all after meetings, inquiry room gatherings, keeping the great evangelist as much in sight as possible. It fell to my lot frequently to assist in taking the offering, and not once or twice only, did this eager soul, thrust into my hands a large packet of cards saying in his characteristically peremptory way, "Here, young man, stand on the street corner and give these out."

There was nothing else to do but obey, though it cost me the privilege of the meeting; for by the time I distributed them it was impossible to get even near the building.

#### Emphasis on Heart Purity

On one occasion he said, "I want you young men to meet me in the anteroom for a season of prayer, tomorrow night at seven o'clock." I was among the number that went. Promptly at the hour set the portly form was seen coming through the door. His face was flushed; his expression earnest. I can never forget it. He did not stop to greet anybody, but threw his hat, a black broad-brimmed affair, under

(Continued on page 272)

## Songs and Poems of Salvation

We are pleased that our poets and versifiers have furnished us these songs and poems of salvation for the issue which commemorates the birth of the Spirit-endued evangelist, D. L. Moody.—Editors

### A Tribute to a Soul Winner

By Mrs. E. W. Bliss, Norway, Mich.

I thought the world was given us  
Its glitter to enjoy,  
To do with and to play with  
As children with a toy;  
And when my friends would gather round  
To dance, and play, and sing,  
I thought that I was happy—  
And had just everything!  
But somehow, as I pondered this,  
I knew that I was wrong—  
I wanted something more besides.  
A game, a dance, a song—  
All these were very much alike,  
As peas within a pod,  
But one friend was so different,  
She brought me close to God!

### A Christian's Boast

By Milton M. Bales, D. D., Orlando, Fla.

Hallelujah! Jesus found me,  
Helpless, hopeless, doomed and sad;  
Cleansed my life from sin's defilement,  
And has made my spirit glad.

Hallelujah! Jesus saved me—  
Saved from inbred sin and dread—  
Heals me daily of my heartaches;  
He is now my living Head.

Hallelujah! Jesus keeps me—  
Keeps me from a world of sin—  
Keeps me sheltered and protected;  
He is now my life within.

Hallelujah! Soon He's coming,  
When my joy complete will be.  
And redemption's work then finished,  
His full glory I shall see.

### My Midnight Plea

By Peggy Schade, Long Island City, New York

(The "midnight" followed a meeting of a Bible conference of the Moody Bible Institute in Calvary Baptist Church, New York, last May. The writer had been convinced of sin previously in a mission, but that night the good work was perfected in her soul by the Holy Spirit. She writes: "It was a hard struggle to make my decision on the side of the Lord, but during one of the conference evenings Jesus Christ spoke so clearly to me that I went home to my room and accepted Him as my Saviour and Lord fully and completely. These lines came to me during the struggle several nights before and on the night when I was really 'born again.'"—Editors.)

Break down all resistance, Lord Jesus, I pray;  
Take charge of me, Jesus, lest longer I stray.  
Come into my heart, loving Saviour, to stay—  
Oh, lead me, my Saviour, in Thy narrow way.

Take worldly desires from me, Lord, this night;  
And lift me from darkness of sin to Thy light;  
O Christ, give me strength now to fight the good fight  
And ever stand firm for the truth and the right.

And now, O Lord Jesus, as on bended knee,  
I pray Thee to listen to my humble plea—  
That I may draw closer, and doubt ever flee,  
Oh, make me surrender completely to Thee.

### The Lost Word

"SAVED"

By C. S. MacDowell, Bridgeport, Conn.

#### Think of This Word

THIS WORD we are never to mention  
Ne'er bring to another's attention,  
Neglected in pulpit and preaching,  
Tabooed in our schools and our teaching,  
Once highly regarded, now all but discarded—  
Not suiting the trend of our day.

THIS WORD with "Ye must be" appended  
Our sense of refinement offended,  
And now from our studies deleted,  
Suppressed and ignored and defeated,  
We purposely flout it, forget all about it,  
Or cynically smile it away.

#### But Think of This Word

THIS WORD we've replaced with "Behaviour,"  
Takes rise in the fact of a Saviour,  
His person and presence sustain it,  
His name and His office retain it,  
If it's not to be heeded, then He is not needed,  
The Saviour again we betray.

THIS WORD, then, confirms God's anointed,  
As Prince and as Saviour appointed.  
In the day He's to be manifested,  
And the grounds of our confidence tested,  
Not "How well ye behaved," but, "By grace are ye saved,"  
Shall peace and assurance convey.

# How Shall We Meet the Current Need of the World?

By Rev. George W. Toms, Moriches, L. I., N. Y.

Abstract of an address before the Suffolk County, N. Y., Evangelistic Association of the Methodist Protestant Church

**D**OES the Bible have a vital message for our times? We are now in the dispensation of grace. Think what grace means—"unmerited favor." We may become sons and daughters of God in this dispensation, not because of our deserts, for we have no merit to be thus favored, but because through faith in Jesus Christ we may be born again.

The end of this age of grace may be near. The signs of the times appear so. Soon therefore, the wonderful millennial period may be ushered in. I am not a pessimist but a real optimist. A real optimist will face facts. I am looking forward to the coming of the King, but while doing this I must look at events here. What is my attitude toward them? What is your attitude?

Does the Bible have a vital message for our times? Is there need to keep on preaching the gospel of redemption from sin through the blood of Christ? Is this still applicable?

Those who are preaching that the world is getting better and that many biblical ideas must be changed, do not seem to have a vital message for sinners, but in effect, seem to nullify the command of Christ to evangelize the world. They are in reform movements mainly, and reform movements while essential in our civic life, will not save any one from sin. To such preachers as these the Bible message needs to be revised.

## Preaching Barren of Results

In other words, to follow their leading, the Bible as they revise it, has no vital message for our times. Note for yourselves

whether this style of preaching brings results, whether under such messages sinners are reclaimed. Church after church with preachers of this type report no conversions year after year.

Those, however, who face current events in the light of Bible truth and feel that the world is waxing worse and that there is need of preaching salvation through Christ, and cleansing of sin through His blood—such as these still have marvelous results and souls are reclaimed through a presentation of the gospel.

See what is taking place in the world today. Benevolent and reform organizations are almost numberless with their effort and power for moral living. Hospitals for all classes of sufferers, orphanages everywhere, free schools all over the land, peace movements going on, all seem promising and bright. But is it as bright as it seems? Are we being lulled into a state of security when there is no security?

## 100 Million for Crime

Let us gaze on the other side of the picture. The criminal expense of our country is around one hundred million dollars annually. The population is increasing, but crime is advancing in a larger ratio. Insane asylums are overcrowded, mainly the result of sin. The ratio between marriages and divorces is growing less each year. About ten thousand suicides a year in our land alone. Lynchings, lawlessness and crime abound. Disrespect to parents, worldliness in the churches, great corruption in politics. And so I could go on. Is the world getting better? Has the Bible no vital message for such a time?

Morality cannot save. Simply living the "Jesus way," as some say, cannot save. Even though it is an outlawed subject by some preachers, yet sin is still in the world. If morality cannot save, if so-called good living cannot save, how then can we obtain salvation?

The world has no remedy. Man's way has always failed. We are enjoying marvelous things in our day, but enjoying them does not save from sin. To whom shall we go for salvation? What message have we to take to a lost and dying world?

## A Dictator Needed

Mussolini has intimated that he could solve the world's difficulties if he could be made supreme dictator of the world. But could he? Senator Reed, of Pennsylvania, one of the most conservative of men, was quoted a short time ago as saying, "If ever this country needed a Mussolini, it needs one now."

Still thinking in the same old way of salvation through man, leaving God out of the picture! In this there is no salvation. What then?

The real sin of the world is unbelief in Jesus Christ. All other sins head up in this. But if this is the sin of the world, then we surely have a remedy. Here it is:

"The blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31).

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

# How Revivals Are Hindered

By Evangelist Joseph T. Larsen, Minneapolis, Minn.

**R**EVIVALS are God's methods of saving souls, restoring saints, and reclaiming backsliders. They are as old as Pentecost. In fact they date back to the early history of Israel. None can improve on God's methods by substituting a church membership canvass, or merely a personal evangelism canvass.

Dr. Thornton Whaling said recently in the *MONTHLY* that "the Church's greatest need is a revival of its ministry." Before the churches may expect a *real, God-sent* revival, her pastors must first seek God in earnest for a revival among themselves. There lurks among them pride of position and learning; laxness in

performing duty; a compromising spirit in doctrine as well as with the worldliness of their own lives and consequently of their parish members. Then there may be petty sins of jealousy, denominational zeal, and bigotry of soul, with a *refusal* to sense or confess their own sins, and humble themselves before God! And, this is by no means a severe indictment, for many of them would admit these sins to be common—and holiness of life and lip altogether too uncommon! Then there has been a lack of prayer, a lack of discipline in the pastor's home, as well as his church. There may have been pride of place, of face, of race, of grace, and of power. Oh, that

pastors would see these sins and confess them and secure God's power for victory over them all!

## How Pastors Hinder Revivals

The greatest hindrance to a revival may not be sinners or even the Devil, but the pastors of denominational churches. It is to be freely granted that most pastors are Christian men and living on a high plane morally and socially. I know them as the best men in the nation. But with the exception of a certain number, pastors are more and more catering to the wishes of their churches, failing to sanction the old-time revivals which God has used for the

past nineteen hundred years. These, I say, are perhaps more of a hindrance to revivals than Satan himself! That's a pretty severe indictment, but many of them have it coming—but by no means all of them.

1. Pastors hinder revivals by prayerlessness among themselves; feeling that learned sermons, "a good program," and favor among men, constitute success in Christian service.

2. Pastors hinder revivals by failing to preach revival sermons; because of spiritual lethargy, inefficiency, and over-stressing educational life and methods.

3. Pastors hinder revivals because of having failed to have a real heavenly vision of a lost world, an everlasting hell, and the glories of heaven. They have not the vision of the sinfulness of men as they ought.

4. Pastors hinder revivals by refusing God-called evangelists to hold a series of meetings, lest their hypocritical members should object and their salaries suffer loss—which is not generally the case. The revival would mean a good riddance of such members, unless they get converted to God, which often happens.

5. Pastors hinder revivals by too little preparation for revival series coming along, even though they have arranged them.

6. Pastors hinder revivals by taking wrong issue with an evangelist, and by a severely critical spirit (not of God) hold back the blessing that would otherwise come from God.

7. Pastors hinder revivals by faulty dealing with souls, and also by failing to assist the evangelist in conservation of results of the series of meetings. Too many fail here, saying, "Well, let the evangelist do it, it is his work!" It is also the pastor's work to aid in every way possible.

8. Pastors hinder revivals by refusing evangelistic meetings for fear their salaries or budgets might suffer, when in most cases revivals increase giving and attendance materially.

The writer is speaking whereof he knows after more than fifteen years observation. More indictments could be brought out, but these may be all that lukewarm pastors can endure. A guilty conscience is always most sensitive, particularly among those who claim to be more perfect. So, brethren, take these remarks to heart and profit by them!

### How Churches Hinder Revivals

Nor is the pastor alone in his guilt. God is witness to that, as well as others who know. The writer would not blame the pastors for all of it, by any means. The blame in many cases lies among lukewarm and modernistic church members. Does the Laodicean Church favor God-sent revivals? Not much! They are about ready, according to Christ's warning, to be "spewn out of my mouth"! How, then, do churches hinder revivals? Much the same way as pastors hinder them, only they are more in number, though the pastor is their leader and more responsible for his leadership.

1. Churches hinder revivals by prayerlessness for revival. They have not enough time or will to pray down a revival. It is too much work.

2. Churches hinder revivals by worldliness, compromise, and lukewarmness of spiritual life.

3. Churches hinder revivals by considering "a program," education, and formalism in worship sufficient for their professional church life.

4. Churches hinder revivals by consenting to some unspiritual decrees of worldly deacons, and oftentimes unsaved leaders, who have been chosen leaders by virtue of riches or of influential positions in the community. God often speaks to the more unworthy members, who walk in more wholehearted piety, godliness, and surrender to His revealed will.

5. Churches hinder revivals by realizing that such a meeting would expose hypocrisy, uproot sin, dethrone Satan, reveal modernistic preaching, and change things generally for the good of the cause of God!

6. Their objection is to "high pressure methods in revivals" (wrongly so-called at times), favoring rather high pressure worldly programs and formalism in worship, and deadness in spiritual life and experience!

7. Churches hinder revivals by hindering God-chosen evangelists from conducting soul-winning campaigns where Christ is exalted and Satan and his works dethroned.

8. Churches hinder revivals by actually opposing an evangelist by deceit, hypocrisy, hypercriticism, and by a cool and conservative attitude which was not given

them by God or the Holy Spirit. Well spake Stephen of such, "Ye do always resist the Holy Spirit, as your fathers did, so do ye" (Acts 7:51). The most foolish thing that can be done is to fight against God. "But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God" (Acts 5:39).

There are other methods by which churches hinder revivals, but this may suffice. It is not written in an unfair spirit, but actually stating reasons which are evident in experiences by several evangelists.

### How Evangelists May Hinder Revivals

There are, no doubt, even ways whereby evangelists may defeat their own work, which is surely herein deplored. Some of these may be mentioned. By radicalism in expression, by harshness, by unlove, by cheap and unscriptural methods, and by being overzealous for funds rather than leaving that to God. It is also granted here that oftentimes churches deal unfairly with evangelists, because they actually dared to tell the whole truth, without fear or favor. But there are faults of evangelists which they do well to overcome. Pastors might take advantage of stating these from their own angle, as has been done now for the past fifteen years, with *revival-defeating success!* You understand, that hypercriticism is often fault-finding and not unbiased and constructive criticism which the writer has sincerely sought to present.

What shall we do about it? Let us strive for fullest confession of sins along this line—pastors, churches, and evangelists. Let us search out the faults, pray for one another, for revivals, and for God to point out where the fault lies and seek to remedy it in these, the closing years of the Church Age!

"Judgment must begin at the house of God." "Search me, O God, and try me, and see if there be any wicked way in me, and lead me in the way ever lasting."

"Wilt thou not revive us (ministers) again: that thy people may rejoice in thee? (Ps. 85:6).

"Revive thy work, O Lord! Thy mighty arm make bare; Speak with the voice that wakes the dead, And make Thy people hear."

"Revive! revive! And give refreshing showers; The glory shall be all Thine own; The blessing shall be ours."

## "A Moody Monthly Sermon"

Inglewood, Calif.  
Editors, MOODY MONTHLY  
Chicago, Illinois.

Last Sunday morning I preached a "MOODY MONTHLY" sermon. As I read the magazine I was quickened by the strong editorials, and stirred by the top-notch articles which followed, and all at once I realized that here before me was the whole material for a sermon. Taking Dr. Anderson's articles on "Three Men" as a starter, I used it as follows:

Introduction: Paul pictures

- (a) The blind gropings of the natural man.
- (b) The disappointing program of the carnal man.
- (c) The soul-satisfying delight of the spiritual man.

I. The Natural Man (I Cor. 2:14).

1. His condemnation—"He receiveth not."
2. His estimation of God—"foolishness."
3. His limitation—"cannot know them" (self-imposed). Does not say, "He cannot receive them," but "He cannot know them," because he *will not receive*. Illus: Mark Twain (p. 48 Moody MONTHLY, October '32).
- Illus: Barnes, Mencken, Cabell, Wells, et al (p. 50 M. M.).

II. Who Is the Carnal Man (I Cor. 3:1-3)? He is a Christian! But—what kind?

1. "Milk-fed" (Picture woman on floor playing with dolls. Six-foot man on davenport drinking from bottle, kicking up toes and cooing).
- The fickleness of childhood. Christians running after all sorts of "isms"

Moody Bible Institute Monthly

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and sensational speakers. Stick to your church—worship, serve.

2. Jealousy and strife. Quarreling church members.
3. "After the manner of men."

Illus: Lot in Sodom (p. 51, M. M., October, '32).

Illus: "Crushed by the tempter" (p. 57, M. M.).

The alluring temptation of the thing we hate. See "The Serpent of Sin," page 55.

What can conquer the carnal nature? Move out of Sodom to Calvary. There the "bruised heel" of crucifixion has crushed the serpent's head

and heart.

### III. The Spiritual Man.

The man who is Spirit-led and Spirit-controlled.

1. Taught of God (I Cor. 2:12).
2. Even the deep things of God (2:9, 10).
3. Until he has the mind of Christ (2:16).

Thus he is

- (a) Led by the Spirit (Rom. 8:14).
- (b) Prays in the Spirit (Rom. 8:26).
- (c) Has victory through the Spirit (Gal. 5:16).

Illus: The "Faith Mission" worker (p. 52, M. M., October, '32).

This sermon was given with great liberty and in the power of the Spirit. The weak spot in it as revealed after talking it over with my wife was that I did not stress the fact that although the natural man did not receive the things of the Spirit of God, yet he *could* receive them right here and now. That will be included the next time I preach it.

This was such a unique experience, to find a whole sermon, illustrations and all, in one issue of any paper, that I thought it would interest you to know of it.

Sincerely your friend,

ALBERT SIMPSON REITZ

## Can Creationists and Evolutionists Get Together?

By Dudley Joseph Whitney, B.S., Exeter, Calif.

NEVER since Darwin have the proponents of organic evolution and of direct creation been farther apart than now. Numerous scholars are convinced that true science discredits the doctrine of organic evolution, but evolutionists are so convinced of the correctness of the doctrine that they give the case for creation no consideration whatever. This makes it difficult for creationists and evolutionists to get together to examine evidence.

The reason for this difference of opinion is not due to lack of evidence. Evolutionists need not wish for new evidence to uphold their case; in fact they assert that they have more evidence than they need. Creationists need not wish for evidence because they have an abundance.

### What, Then, Is the Difficulty?

The differences are due to faulty methods in reasoning from evidence. In the following discussion, therefore, the effort will not be to bring forth new evidence upon this problem of creation, but to point out lines of sound reasoning.

#### II

The first step is to determine what is comprised in the theory of evolution; then what is comprised in the contrasting theory of direct creation. Let the problem be restricted to the organic creation: to the origin of plants, animals and man.

The theory of direct creation simply demands that the ancestors of present plants, animals and men came into being by the special exercise of divine power. In other words, in ways transcending natural processes.

In contrast to this, organic evolution demands the origin of all living things by natural processes only. There must be no miracle, no creation by fiat, no special exercise of divine power.

### What Darwin Conceded

Of course the possibility exists that God

created very simple living things by fiat and that, after they were created natural variation and selection altered their descendants into the multitudinous forms which now exist. Darwin, in fact, conceded the possibility and even the probability of this. This concept, however, is rejected by all real evolutionists. They cannot allow the creation of an amoeba so that whales and men can be derived therefrom through natural selection, nor the creation by fiat of a bacterium whose descendants are to change into ferns and oak trees by natural processes only. The theory of evolution requires natural processes from the beginning to the end.

Obviously the theory of direct creation does not deny the possibility of change after creation. Neither creationists (many of them) nor evolutionists (all of them) seem to realize this fact. It is one thing to have the descendants of one rabbit species change into two rabbit species, and another thing to have the rabbit descend from a lizard and the lizard from a fish. If that one simple fact could be understood by creationists and evolutionists alike, a great step in clearing away difficulties would be attained.

#### III

Proceeding with the analysis, the next step is to see what is required in this origin by evolution of the forms which now exist.

There are highly complex forms of animal life, like men, horses, whales, lizards and butterflies. They could not spring into being from nothing except through miracle. Evolution, therefore, has to supply them with ancestors, and those ancestors with more simple ancestors, until finally the most simple ancestors possible are reached, and these would have to originate without miracle from non-living matter or else drift to this earth through space.

### What Evolution Demands

The theory therefore demands the origin

of life without divine action upon matter so as to make one or more simple living things, like amoebas, or bacteria, or algae. To make butterflies some descendants would have to alter into worms, and the worms into generalized insects, and those into butterflies. To make man and his alleged ancestors and relatives some worms or other lowly organisms would have to alter into simple fishes, those into lung fishes, those into amphibians like the newt, those into lizards, the lizards into birds and simple warm blooded mammals, and the latter into horses, whales and men!

Note particularly that such alteration of forms would have to occur by natural processes only, which is to say, by natural variation and selection.

No miracle need apply if evolution is to be believed. The Creator could cause a fish egg to hatch into a lizard, and a lizard to give birth to a shrew, or a calf, and so provide the line of descent which evolution needs, but miraculous birth is not evolution. I do not think that any evolutionist of standing would deny this; but when this is understood the problem of creation is half solved.

#### IV

Then comes the question: How should the scientist decide what to believe in his examination of the problem of creation? The principle he should follow is very simple, once a person thinks about it.

When the evidence indicates that any great alteration in nature could occur by natural processes only, such processes can well be allowed. But, when any great alteration in nature could seemingly not originate by natural processes, the special exercise of divine power should be allowed.

If this principle could not be used, what method is at all possible in telling whether evolution or special creation should be believed? This principle and these questions are respectfully submitted to the proponents of evolution, but the only defense the evolutionists have is to ignore them.

## Can a Tree Shrew Turn into a Whale?

The theory of organic evolution demands that the descendants of a tree shrew or of some mammal of similar nature alter

into whales. If natural selection is capable of accomplishing this, well and good; if not, let us decide that the Creator made the whale.

This principle of deciding between evolution and special creation has to be kept in mind, else reason will have little to do in any decision about creation.

## V

Evolution, as has been pointed out, clearly demands the descent of man, and horse, and whale, and oak, from simple, one-celled ancestors by natural processes only, without miracle. The investigator should under all conditions keep that in mind.

Suppose now that evolution could not accomplish this—and evolution of course cannot do so. Suppose then, that creation was used in making the first men, and horses, and whales, and felines, and oaks, and pines. That is a reasonable belief.

But suppose that *after* the creation of these things some great calamity came upon the earth, or great alterations in climate occurred, or simply that time passed and many different environments existed on the earth so that great changes took place in the descendants of the first men and whales and pine trees.

Under those conditions is the theory of evolution sound science, or is special creation to be believed? This is a question of the utmost importance in this problem of creation.

## Thinking Is Not Reasoning

The biologist sees what he thinks are relationships between different kinds of felines, or oak trees, or other kinds of plants or of animals. In triumph he points to what he says are incontrovertible proofs of evolution. Darwin did just this thing. He saw how different certain reptiles and other animals of the Galapagos Islands were from somewhat similar species elsewhere, and the conviction came upon him, "New species have developed here." Continuing to "reason" about the matter, he developed his theory of the naturalistic origin of species, and from the theory of the origin of species by natural selection he developed the complete theory of the descent of man by natural selection from one-celled organisms!

The problem of creation sadly needs real reason here, for the other kind has always passed to one side in this part of the problem. Suppose that, having some parent turtle species, Galapagos turtles may have come to differ from other turtles, and those other turtles from one another: what had that to do with the descent of turtles from a fish and the fish from an amoeba?

Suppose that thirty, or three hundred different kinds of oak trees are found in different parts of the earth; and that resemblances between different oak species according to location, suggests that they



Bird's-eye View from the Institute, Looking toward Lake Michigan

are all descended from an original oak ancestor, does that mean that the original oak descended by natural selection from a fern? Yet time after time this sort of thing is given as a proof of evolution!

## Creationists' Folly

Nor is there less folly in this particular among many creationists, because commonality of species is held to be the key-stone in the foundation of the doctrine of direct creation.

Of course much change can be allowed after creation. If any reader will note the curse pronounced upon plant life in the third chapter of Genesis, and agree that a similar curse doubtless came upon the animal creation, he will see that an immense amount of change after creation may have developed, but creation preceded this. Change after creation leaves creation still a fact and evolution not a fact.

Major J. M. Davies, a geologist of Great Britain, and a defender of the Scriptures, asserts that reproduction "after its kind" was for the Edenic earth, and that degeneracy among plants and animals was so great after sin came that the "after its kind" decree was no longer to hold.

Whether this is true or not need not be determined, since both Genesis and biology indicate great changes after creation, but creation came first, then change.

## Three Kinds of Changes Possible

To make the subject clear, three kinds of change are theoretically possible:

(1) The change of origin: to make life where there was no life; to make eyes, and milk glands, and nerves and sex, where there was none of these. Evolution is absolutely helpless in this and creation must be accepted.

(2) To alter radically an organ already in existence; to change the scale of a reptile into the feather of a bird, the fin of a fish into the leg of a newt, the leg of shrew into the wing of a bat, and so on. This is evolution of fundamental alterations, and evolution fails here.

(3) Having birds, and bats, and whales, and horses, and oaks, to accomplish changes of no fundamental importance, though different "species," all of the same general type of the common ancestor might develop.

There are abundant indications that this last kind of change has taken place since creation, but reason has fled from mankind when mankind fights the battle of evolution versus creation on that ground.

## VI

This makes a very interesting question about creation, however. Fixity of species, of a sort, is a common argument for creation, and there is a mixture of error here with truth. An illustration will show how this is.

Felines range from the house cat and its near relatives to the tiger and lion. Be-

tween these extremes are the lynx, panther, leopard, and a score or more different feline species. All, however, are felines, or "cats." Similar groupings of species can be made

with poppies, oaks, pine trees, sparrows, ducks, bears, and nearly every other form of plant or animal.

## Unnatural Crossings

Taking the felines in particular, each "species" is definite in nature. Individual panthers or tigers differ from one another, but each is recognized at once as panther, tiger, lynx, or other kind of feline. However, tiger will mate with lion and give birth to cubs, which seemingly are fertile.

Other crosses between felines have been accomplished. They are "unnatural" to the extent that they do not occur with wild felines, nor in captivity if a choice of a mate of a similar kind is allowed; nevertheless they take place and give fertile progeny. Here are strong indications of real relationships between animals which differ materially in nature and which will not mate in nature. Creationists agree that these changes have taken place.

The evolutionist goes beyond the point to which creationists will go in asserting relationship.

In botany, for example, he will assert relationship between the Medicago clovers to which creationists should agree, but then he will assert relationship between these and the melilotus clovers; then between the clovers and the peas, beans, lentils and other legumes, until he gets plants that are very far apart.

Now in pure reason there is no "proof" even that tiger and lion are related, or that two clover species of the same genus are related; there are only indications that make such belief reasonable.

Consequently one zoologist might conclude that more animals of a general type were related than another would admit. One botanist would deny probable relationship between two differing clovers while another might assert relationship between all clovers. Neither can prove himself right and the other wrong.

## Relationship without Evolution

Granting this, the feature where reason needs to be applied is this: relationship can exist without "evolution." Perhaps change since creation came about *naturally*. If so, it was not evolution, for evolution must come about through natural processes.

Coming back to our felines, was the descent of lion, tiger, lynx and house cat from some assumed common feline ancestor "evolution," or was it special creation? In other words, does relationship prove evolution? The question can be partly answered by a statement in Douglas Dewar's *Difficulties of the Evolution Theory*, in which he points out that creation could be either by fiat, as independent origin, or by miraculous derivation from some different type of plant or animal. If a shrew were caused to give birth to a bat or a fox, this would be miraculous origin and therefore creation, and yet there would be rela-

relationship. Relationship can exist without evolution.

## VII

Granting *some* relationship, the reasoning man should now revert to the cause of such changes as have seemingly taken place.

The fixity of species advocate cites the failure of natural selection, the absence of material variations in progeny, except under abnormal conditions, and the host of other influences which keep wild plants and animals from material alteration as the generations pass. For example, both the lion and tiger, though evidently relatives, as indicated both by resemblances and ability to breed together, continue through all history to be both lion and tiger.

Here then are two seemingly inconsistent conditions: the persistence of type and relationship between two separate species that differ in certain material respects.

The evolutionist emphasizes the relationship and runs far beyond in demanding relationship between lion, dog and bear as well, also between lion, mouse and whale, and between whale and lizard, and so on to include everything alive.

The creationist often sees only persistence of type and denies probable relationship that the zoologists and botanists have good reason to assert. If he does this he takes a false position, just as the evolutionists take a false position in demanding natural relationship between whale and lion. The condition confronting us is relationship and persistence of type. The question is:

### What Is the Solution?

The answer would seem to be *change since creation through the intervention of the Creator*. The lion and the house cat are seemingly related. The original feline ancestor was created. Perhaps the change

from such ancestor to both lion and house cat came by some natural processes which we do not understand, but the testimony of the science of genetics which shows persistence of type, at least strongly suggests that the alteration came by the direct intervention of the Creator.

Whether this is the case, or whether the change came by natural variation, is not a matter of very great importance and there is, in fact, no way that the matter can be determined.

But, if the change came by divine intervention the extreme creationist is right in saying that each species, using the term in its narrowest meaning, is after all a product of creation, while the evolutionist is evidently right in asserting that much relationship exists between what are now very distinct species, though he is wrong in asserting that these changes came by evolution.

(Continued on page 268)

## Monkeyism

Seattle, Wash.

Editors, MOODY MONTHLY:

"Believe it or not," the fact remains that once in a while I write a line or two of poetry, and usually on some theme much bigger than I am myself. I usually think it is good of course, and sometimes others like it as well.

Now what I am wondering is, would the readers of the MONTHLY enjoy this bit of humor at the expense of evolution, in which I try to point out the real monkey in the case?

I remain as ever,

Yours in Christ,  
(Rev.) P. A. KLEIN



We hear so much both day and night,  
About the Darwin monkey plight,  
And yet some do not understand  
Why we don't like this monkey brand.

Are we to wade through mud and bog,  
To seek some lizard or a frog,  
Or hail an empty turtle shell  
As proof of the amoeba cell?

Is this the gospel that men need,  
To save from lust and human greed?  
This brings no peace, but rather war,  
And leaves us where we were before.

Some fossil preachers still may think  
To find poor Darwin's missing link,  
But what they lack with all their brain  
Is still the first link of the chain.

They've tried by careful line to trace  
A monk as parent of our race,  
And since in this they failed to pass,  
They'll find one in the looking glass.

## Illustrating the Christian Life

Veneta, Ore.

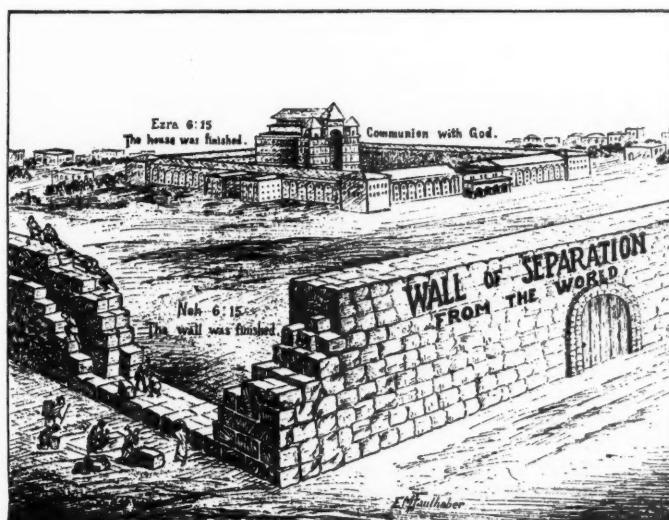
Editors, MOODY MONTHLY:  
Chicago, Ill.

Attached is a drawing and a brief explanation illustrating the comparison of the Christian life with the rebuilding of the Temple and the wall. The explanation is written by Rev. G. H. Braun, of this city.

We hope you may find them of value.

Yours truly,  
(Mrs.) E. M. FAULHABER

In rebuilding Jerusalem they finished the house (Ezra 6:15) first, then finished the wall (Neh. 6:15). A strange reversal of the human and seemingly logical order of neglecting the house until a solid wall was erected as shield. However, history and Christian experience vindicate them. The old wall withstood every onslaught until the Temple worship was neglected; then it gave way. The house really maintained the wall. So in the Christian experience, communion with God comes *first*, else every wall of separation from the world will crumble and there will be no separation.



## CAN CREATIONISTS AND EVOLUTIONISTS GET TOGETHER?

(Continued from page 267)

If they came by the intervention of divine power, they came by creation. The Creator may have made the first whales through birth from shrews, or seals, or otters, and thus given relationship, but it would be a miraculous origin and so creation. More probably He made each of these independently and outright.

### What the Biologist Must Admit

The biologist in trying to account for the differences between species has therefore two things to allow: first, such extreme differences exist that independent creation ought to be allowed; secondly, very apparent relationships exist which may have developed naturally and may have come by divine fiat, though the relationship is there without much question.

This is an important point and one upon which reason is broken in reaching conclusions about both creation and evolution. The evolutionist sees only evidence of relationship and ignores the difficulty of getting such relationship with the help of a Creator; then, seeing some relationship he wants everything to be related. As a scientist of national note said to me once: "If species are related in a genus, why should not genera in a family be related? And if genera in a family are related, why should not classes and orders be related until a complete system of relationships de-

velops?" He did not seem to realize the difference in relationship between lion and house cat and lion and whale, but this has been mentioned before.

### VIII

Now, as far as the biologist who makes a careful study of different forms of life is concerned, the question about how far relationships can extend is an interesting one, but it is something that the layman has no right to decide. The layman sees the difference between horse and cow, and rightly decides that they are distinct "creations." If he made some careful investigations in other lines he might, however, find some very puzzling conditions.

### A Layman's Puzzle

He sees a great difference between cow (or using the generic term, ox) and goat, but if he would place side by side the oxen of different types, the bison, the buffalo (the bison is not a buffalo), the musk ox, the various wild goats, and sheep, and antelopes, and deer and other horned animals, he would be puzzled to decide where lines of relationship could be drawn.

Similar difficulties would be encountered with rodents and other groups of mammals; also with reptiles, fishes, insects, plants, and all living things.

Yet in all, two facts would be outstanding: great gaps exist both in theory and fact between plants and between animals

of greatly differing form; and no agency for accomplishing much change after creation exists except the act of the Creator.

After all, those two things taken together are the insurmountable obstacles which evolutionists cannot face and do not try to face. In helplessness they ignore them and discredit their professed science by so doing. When the layman keeps these two things in mind he will understand the great features of the problem of creation.

Certain creationists wish to make ability to interbreed the measure of relationship, but even there they have no trustworthy guide. The lion and the tiger will breed, the cat and the lynx will not but yet they are evidently related. The horse and the ass will breed, but the progeny will be a mule, an almost sterile animal.

They deny relationship between the horse and the ass on account of the almost complete sterility of the mule, yet if they were familiar with the way hybrid walnuts, berries, grapes and other plants have all degrees between fertility and sterility, they would have to surrender the sterility measure of species relationships.

If the Creator allowed much change after creation there is no reason to believe that He would not allow some of those changes to pass the sterility limits. That He certainly created is after all the important fact that has to be allowed; the amount of change since creation is a problem of very minor importance.

## The Woodchuck, a Famous Sleeper

Fifth Article of Nature Series

By Prof. John Harvey Furbay, Ph.D., Upland, Ind.

**N**EARLY everyone who has visited long in the country is acquainted with that plump, yellowish-brown dweller of the hillsides, called the woodchuck, also known as the ground hog.

The woodchuck usually lives in burrows on hillsides or in pasture land, and he seldom wanders far from his home. His chief food is clover and other grass, which he bites off with his sharp front teeth. He seldom does much damage to crops. Perhaps farmers dislike him more for the holes he digs in the pasture than for the grass he eats.

When a woodchuck is encountered he usually retreats rapidly to his burrow where he feels quite safe, for very few animals will enter his den. He will often poke his head out of his burrow and appear to laugh at his enemies. His den is his chief protection, for he is a poor runner, and could not travel far to escape his enemies.

If he is cornered and cannot retreat to his burrow, he fights a hard battle. Many dogs have learned this. He will fight till he can make a rush for his hole. Perhaps his worst enemies are hawks and owls, which often sweep down upon him while he is taking a sunbath, and kill him for food.

### Ground Hog Day

Many legends have centered about the woodchuck. The Indians told many tales about him. We still have a legend that the ground hog will make the first appearance after his winter sleep on February 2 and if he sees his own shadow, he will return into his den and remain six more weeks before coming out again. This is taken to mean that more cold weather will follow. If he does not see his shadow on this day, he remains outside, and fair weather is predicted. Of course, we know that neither the appearance of the ground hog on this day, nor his seeing his own shadow has anything whatever to do with the weather which is to follow. Nevertheless, the custom of observing "ground hog" continues.

### How Does He Spend the Winter?

If you ever observed a woodchuck in the fall of the year, you noticed that he was very fat. As he gets fatter, he gets lazier, until finally he gets so sleepy that he crawls far into his burrow, curls up on his nest, pulls some dried grass about himself, and goes off to sleep. He does not waken the following morning for his breakfast but continues to sleep on and on. The winter comes and the cold winds blow outside his den; still he sleeps.

Finally, when the sunshine drives away

the chill, and spring is about to begin, he awakens from his long sleep, and crawls outside of his den. He is very likely to see his shadow when he makes his first appearance, for he is quite sure to come out on a sunny day. He is not fat and plump as he was in the fall. All winter he had to live on the fat which he had stored, and he looks as though he had used it all. Now he will find a mate, rear some children, then get fat again in readiness for the following winter, when he will take another long sleep.

### Other Hibernating Animals

The woodchuck is typical of hibernating animals. All warm-blooded animals must protect themselves from the cold in winter. Birds and mammals are the only warm-blooded animals. The birds, as we have seen, migrate to warmer lands during winter. The mammals must either remain very active like the rabbit, or hide away in a warm place and sleep. Other animals, besides the woodchuck, which hibernate, or sleep, over winter are, the raccoon, gray squirrel, skunk (during January and February), chipmunk, some red squirrel, and some bear. Most of these animals, however, do not sleep as long as does the woodchuck, who usually goes to sleep about October 1, and does not come out much before April 1.

# Missionary Department

William H. Hockman

## KERENSKY INTERVIEWED

Mr. and Mrs. Ralph C. Norton, of the Belgian Gospel Mission, on the occasion of a recent visit to Paris, had opportunity for conversation with this famous Russian who just subsequent to the collapse of the Czarist government vainly attempted to stem the tide of radicalism and save his country from complete disintegration. Writing for the *Sunday School Times*, Mr. Norton said:

"Mr. Urban, of the Russian Gospel Movement, obtained for us an interview in Paris with Alexander T. Kerensky—that tragic figure now in exile in France, who after the revolution was successively minister of justice, prime minister, and for a short period dictator of Russia. Now he devotes himself to the directing of the Russian Socialist party among the emigrants, and represents in some measure also the other Russian democratic groups living abroad. He edits a political paper called *The Days*. Mr. Kerensky, a man younger in appearance than we had expected to see, received us cordially in his shabby office a little distance from the Champs Elysees. As we looked upon his bare quarters our respect increased for this man who gave his all for his country and in leaving took nothing away. What a contrast to Krassin who, after his short term of office with the Bolshevik regime, died leaving a fortune of 3,000,000 pounds sterling, so the *London Times* reported.

## Is Russia's Five Year Plan Succeeding?

"We questioned Kerensky upon many matters pertaining to Russia, and his answers were quiet, decisive and illuminating. We asked him about the five year plan.

"There is no such thing," was his reply. "Certainly there was an ambitious program of the construction of factories and of production; but even the metal industry, which was the standard of success, has utterly failed; but, unwilling to admit it, the Soviet has lessened the rigor of its requirements and has veered somewhat toward a capitalist plan. Witnessing the enfeeblement of the people through under-nourishment, the deterioration of their morale through underhousing and other privations, they are turning for the present to supplying these needs of the people. They are driven to this to retain themselves in power. Constant revolts among the people are subdued by the most drastic methods, such as dropping asphyxiating explosive bombs from airplanes and thus wiping out whole communities."

"We asked, 'Are the reports of this wide spread destruction of the populace exaggerated? It has been said that 3,000,000 persons have been put to death.'

"Kerensky answered, 'Quite on the contrary, this is too low an estimate.' He went on to say that in 1930 alone a million families, which would include 5,000,000 persons, were driven into forced labor, such as lumber camps, mines, etc.

"Is it true," we asked, "that there is a

great movement toward the pure gospel?"

"Kerensky replied, 'There are two movements, one against, and the other toward. The Bolshevik youth movement is sweeping two or three million into arrogant and blasphemous atheism.'

"'But,' we said, 'we have read in *Trade* that there were at least some 10,000,000 new evangelicals, and some say 35,000,000, and that there were two million youths who had espoused the gospel.'



Two little heathen girls in the heart of Africa. Will they ever learn to sing "Jesus loves me this I know, for the Bible tells me so?"

"'Yes,' he answered, 'this is true, as always follows in days of martyrdom. For the moment these Christians are compelled to live concealed, in the catacombs as it were, but everywhere they have "cells" in the factories and other places of labor as nuclei for evangelizing their fellows, and this is the reason why the evangelical numbers are growing so rapidly, despite a persecution that perhaps has never been paralleled in the history of the world.'

## OVER THE MEXICAN BORDER

Of all the tramps that can be vile, and of all the generals that can be elegant and arrogant, Mexican tramps and Mexican generals take the prize. During one of our revival meetings I spoke to a very elegant, polished and well educated general who informed me that he was just as good a Christian as I was. I did not doubt it, but when I asked him if he was born again he had no answer. The next night he was present with his wife and daughter. They certainly formed a handsome, attractive group.

At the far end of the church building

there stood a tramp. No tramp is more vile, more forlorn, evil-looking and evil-smelling, than a pulque-soaked Mexican outcast. This one had neither hat nor coat, and only a few bits of rags that once had been his shirt partly covered his back. A thick rope served for a belt. His face was bloated, his eyes bleared, and his body trembling.

Now as I have said before, "God is no respecter of persons." After all I am myself but a very unprofitable servant. I did not relish the tramp very much, but coveted the general "for the Lord."

At the first invitation the general and his family came forward. At the second invitation, with faltering steps the tramp came. Salvation was flowing full and free that night, and they, as well as the others that were kneeling there, were washed white as snow in the blood of the Lamb.

Both men are now proclaiming the gospel, and when they meet there seems to be a special tie between them, since as they put it, "We were born on the same day."

Some time after their conversion the general's wife said to me, "You know that we had just come from the United States where we had been for eight years. When we returned my husband said, 'Well, at last we are now where we can drink as much as we please,' and he bought a number of bottles of wine; then the next night we were converted, and we have never opened those bottles"—A. B. De Roos, in *Latin American Prayer Fellowship News*.

## IN DARKEST AFRICA

Writing from Zululand, Mr. W. A. Genheimer, of the South Africa General Mission, tells of things both joyful and sorrowful. Some of the painfully dark things are typical of what all missionaries in Africa have to struggle against.

"The grandmother of Tabita, one of our older school girls, is a witch of great reputation. According to her claim, she can flash out her tongue like a snake, making it a mile long, and lash a hole through a distant mountain. Has she not done it? The hill and the hole exist at Kosi Bay!

"There is sickness in the chief's kraal. A notable witch doctor is called. One of the chief's wives is found to be the bewitcher. They cut her head, putting on burning coals to consume her evil bewitching powers, and she must be driven from the kraal. Fortunately this case was dealt with by the government, though most of them are not. The chief was heavily fined, the head counsellor imprisoned, and the witch doctor was imprisoned with the promise of a weekly flogging for six months.

"This particular chief was partly educated in a government school for chiefs, and the head counsellor was also educated, being able to read and write some English. But all this only demonstrates the folly of mere secular education for these people without Christ. To speak English, possess motor cars, and smoke good briar pipes will not liberate a race from the powers of darkness and superstition.

"Silly modern sects are flooding the land. Usually healing is their high note. And it gets plenty high sometimes! So do some of their patients, as a favorite manner of

# The Bolivian Indian Mission

BOLIVIA, SOUTH AMERICA

Centuries of tyranny have resulted in a nation who can say of their present condition, "People who called themselves Christians made us what we are." The Indians of Bolivia are one of the most pathetic figures in the world. Just now the fifty-odd workers of the Bolivian Indian Mission, with Love, Faith, Perseverance and Ingenuity, are carrying on, but faith is being tried, and prayer becomes a very real thing when, from the human standpoint, resources are at a low ebb.

"Prayer makes the darkened cloud withdraw;  
Prayer climbs the ladder Jacob saw;  
Gives exercise to Faith and Love,  
Brings every blessing from above."

THE BOLIVIAN INDIAN MISSION, INC.

113 Fulton Street, N. Y.

Our Magazine Mailed on Request

## Philippine-Borneo Faith Mission

These two Mission fields, established 7 and 5 years respectively, are in a flourishing spiritual condition. Mr. Jaffray reports after visiting the latter field, over 800 souls saved. In former field he reported that 1,414 (25) in dormitory had accepted Christ as their Saviour. Funds for additional dormitory and dispensary greatly needed.

Six months report by Miss Rhoda Little, R. N., supervisor of Malaybalay dispensary: Patients treated at dispensary 3,078. Clinics 23. Patients treated at Clinics 370, house calls 606, deaths 3. Total expense only \$94.29.

Many experienced native preachers are now without support. \$14 to \$20 supports a native preacher for 1 month. \$1 keep a boy in Bible school 1 month. A chapel at Casiangan was dedicated to the Lord's service on 15th April. This is the first self-supporting Protestant church built by the Bukidnon people, giving evidence of God's richest blessings upon (your) work. We earnestly solicit your prayers and gifts. Moody graduates are waiting to go forth, but funds are lacking. Pray earnestly that necessary funds may come at once to evangelize these benighted people. For information write Headquarters.

742 Apple Ave., Muskegon, Mich.

## PITIFUL CRY OF THE OPPRESSED AND SUFFERING BODY OF CHRIST IN RUSSIA

Christian Ministers, Teachers and their dear ones are persecuted and starving in Russia. They appeal for help to their brethren in America. The following quotations from recent letters, received directly from Russia, point out their sufferings. A sister writes: "With our two sick children we are compelled to live throughout the winter in a barn with a leaking roof. How our children will survive, we do not know!" Preacher: "Our sufferings are indescribable. Please do not fail us!" Layman: "Please do not forget us in our distress!"

\* Mr. John Johnson with other American Christian leaders, having a call to uphold the sufferers in Russia, organized the RUSSIA INLAND RELIEF MISSION for the purpose of sending relief there. The Mission is strictly evangelical, is based on faith and Christian Stewardship, and asks your co-operation and support, both by your prayers and gifts. Financial reports of accounts will be published periodically.

Dear Christian readers: In making your budgets for the next months please remember that your help now may mean the turning of the tide of battle in Russia in favor of the Prince of Peace. Send all gifts and communications to:

RUSSIA INLAND RELIEF MISSION

REV. JOHN JOHNSON, General Director

690 EIGHTH AVENUE

Room 401

NEW YORK, N. Y.

treatment is to literally throw the afflicted one up in the air, as well as beat their bodies, making most awful noises. Some have the practice of pouring boiling water on the bodies of the sick, evidently reverting to ancient heathen practices under a new garb.

One of these "preachers" was here in our community a few days ago. He stated that they followed the teaching of the apostle Paul. Being asked when the apostle Paul had lived, and if he died and rose from the dead again, the "preacher" affirmed that he had just recently died and arose from the dead! With some of these cults you can become a full fledged church member by the payment of one dollar, or even as low a price as twenty-five cents. Their standard of life is cheap too; polygamy, drinking, dancing and all of the rest goes with it. Some even do these things in the name of the Lord!

"Spiritual and moral progress has ever been slow with pagan races. It is very depressing to the missionary who wants to see a nation lifted to a place of spiritual light and power. Seeing the great masses wanting their old life of sin and superstition sometimes brings the prophet of God under the juniper tree."

## KINDLY LIGHT

Touching indeed are the stories of gracious dealing which God tenderly shows toward wistful inquiring souls just emerging from the great darkness of heathen communities. To them are frequently granted signs and tokens, or striking providences, that serve to establish their faith in the Lord, as the one who is "King above all gods." In the October issue of *Word of Testimony*, Miss Mary De Garmo relates the experiences of a number of Chinese believers, babes in the faith, who were recently examined as candidates for baptism.

"Old Mrs. Hsia was anxious to tell of how she received salvation. She had been saved several years, but because of war conditions there has been no opportunity to present herself for examination. She is a stout old lady of seventy. When asked, 'Mrs. Hsia, are you saved?' 'Yes,' she replied. 'Well, tell us about it; we would like to hear your experience.'

"It was like this. I had been attending

services several years, and yet I was not sure that I was saved. I knew that without salvation no one can see God or get into heaven. One evening I prayed thus, "Thou great highly reverend Being, I have attended services a long time, and yet am not sure of heaven. If I bought a piece of land I would be very careful to get a deed to the property; but as yet I have no deed to heaven. Please give me a deed." I lay down after praying and was just dropping asleep, when my room was flooded with light. It was so bright I could see the pattern of my bed comforter very plainly. There seemed to be a bright sun the size of the moon just within my window. I looked for a short time, then pulled my cover over my head. Then I heard a voice say, "Be careful lest you do not recognize My glory." Then I knew it was the Lord. So I quickly knelt in prayer and said, "If it is Thou, the great reverend Being, please come again tomorrow at this time, so that I will be sure."

"The next evening at the same time, after having prayed, she had the same experience. She now knew it was the evidence for which she had been looking. She said that the second evening as she beheld the light a lump seemed to drop from her heart, and she became so happy she hardly knew how to contain it. She quickly called her family together and told them of her joy. She has never had a doubt of her salvation since."

## JOYFUL REVIVAL IN THE BELGIAN CONGO

"We have a number of items for praise, which we feel will interest you and help in your prayers for us. To begin with, last week we closed our second general conference for natives in the Bangala speaking area. The conference was held here at Aru, and was a time of great spiritual refreshing and blessing to both natives and missionaries.

"Aside from the more than two hundred delegates from Aru itself, 186 other delegates (with fifty-one school boys accompanying them) came from seventeen different stations of our mission. It will interest you to learn that the average distance trudged by the delegates was something like eighty miles each way. Ten of them walked the 245 miles from Dungu, while seven others came on bicycles. One came even farther, from Bafuka, which is sixty miles beyond Dungu. Two walked from Blukwa, one hundred and sixty miles away, while forty-two walked the hundred and thirteen miles from Aba, and so on down through the list of stations far and near.

"Delegates were present from fourteen different tribes, and yet in a very special way we felt the oneness of the body of Christ, of which we as believers are all members. There were thirty-seven white missionaries present, with seventeen children, coming from fifteen different stations.

"Truly it was a wonderful time, with the Holy Spirit working mightily in our midst. Old grudges, old hindrances, old sins, were confessed and put away, and the joy of the Lord filled many hearts as the conference ended. It can be said with truthfulness that we have never seen more evident workings nor more wonderful wo-

ings of the Holy Spirit anywhere. We praise the Lord Jesus, and leave the results with Him."—S. Austin Paul, of the Africa Inland Mission.

#### AMONG STUDENTS IN MANILLA

"During the third week of October a series of evangelistic meetings was held in the new chapel in which the Lord has placed us—Association of Baptists for Evangelization in the Orient. This is in the center of the university community, and within my own recollection there has never been a similar evangelistic campaign in this section of the city. The week of vacation between semesters of the school year was used. Our workers had a special prayer conference Monday to Wednesday mornings. The gospel meetings were held every night from Sunday to Sunday. God graciously blessed the ministry of the Word as it was given out in simplicity and truth. Every night the work of the Holy Spirit was evident in decisions made for the Lord Jesus. These ranged in number from five the first night to fifty-eight the last. After deducting those whose enthusiasm brought them forward night after night, there were still two hundred names which are being followed up by pastor and deacons and other voluntary helpers. At some of the meetings fully a quarter of the entire mixed congregation stood and came to the front in response to the invitation.

"One immediate result of these meetings has been an increased membership of the evening Bible classes. This evening Bible school began in August with about fifteen students. Now twenty-five are registered.

"We must call to your attention our great need of prayer. Where the Holy Spirit is working the enemy will try to destroy the work. The battle is not merely that of Christian missionaries trying to storm the fortresses of ignorance and superstition, but is primarily a conflict between the unseen powers of darkness and the Holy Spirit. Prayer based on God's Word is the only weapon that will touch the invisible foe. We are counting on your prevailing prayer to bear us up before the throne of grace."—Dr. Paul G. Culley.

#### SHALL THE DOOR BE CLOSED?

To share with God's children the news of a threatened calamity on any field is in fact a call to prayer, to which thousands most sincerely respond. Word has been received from Mr. Karl D. Hummel, secretary of the Central American Mission, that serious hindrance threatens the work in Guatemala, in that the government has put a ban upon further missionary *wises*. Two of their missionaries have received definite refusals from the minister of foreign affairs in Guatemala City. The minister simply stated that they had already granted too many missionary permits. Will the friends of God not inquire of the Heavenly Father about this?

#### ADVANCE IN THE PHILIPPINES

Writing from Mindanao the southernmost large island of the Philippine group, Mr. Henry De Vries tells of great blessing in connection with their work amongst the Mohammedan morros.

February, 1933

# WHAT YOU DON'T KNOW

*Is popularly supposed not to hurt you. As in the old saying "Where ignorance is bliss, 'tis folly to be wise." But when is ignorance really bliss? Or when is wisdom folly? You will enjoy this ringing message. This is one of the*

#### NEW BIBLE MESSAGES VOL. 20

#### Fifteen Striking Evangelistic Sermons

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The people of Jesus day looked to a red sky in the morning or evening as a forecast for the day. But He deplored their blindness to the signs of the times. This message is an antidote to the blindness of these mile a minute days. This is good.

##### The Wonders of God's Grace

The Gospel has many imitations, and the devil no doubt laughs in his sleeve at many of them—if he has any sleeve to laugh in. But the real Gospel is still the wonder of all time. You will enjoy this ringing message.

##### The Cost Mark of Salvation

This material world does not give something for nothing. Everything has a cost mark and price tag, from a button to a battleship. Salvation is free, but it is not cheap. Rich in suggestion and illustration.

##### The Truth About Future Punishment

Sincerity can be deceptive. The Hindoo measuring his length in the dust to the temples of the gods is sincere, but deluded. Some people sincerely believe there is no future punishment. Be sure to read this.

##### Prayer—A Force Or A Farce

Jesus had often watched the Pharisees in long robes making long prayers with long faces, and denounced these as a pious farce. But real prayer is the "night key" to heaven.

##### The Greatest Promise In The Bible

Plutarch tells of a man who busied himself trying to make a dead body stand up straight. He finally gave it up as a bad job saying, "There is something lacking inside." The thing a dead man needs most is life, and this promise gives it.

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I enclose \$1.00 for New Bible Messages Vol. 20.

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ADDRESS .....

"Through the wonderful grace of God our mission station now has seven buildings. Sunday, August 30, was a big day for us. On that day we dedicated our seventh and last new building, Bethel Mission Church, the first Protestant church in Bukidnon. It was beautifully decorated with green foliage and flowers. The weather was delightful and the church was filled to overflowing. We carried in every available bench, soap box, and board. Every space was taken and many stood up outside

the building, over three hundred listening very attentively to the three hour program. I wish, my friends in the homeland, that you could have heard the singing. It was thrilling indeed to hear God's praises sung in the midst of Satan's stronghold. The presence of the Holy Spirit was clearly evidenced in the reverence with which the people listened to the messages. Our hearts overflowed with deep gratitude to our heavenly Father for His goodness, and our prayer is that many in this dark community may find this little church to be the very 'House of God.' Satan's forces are all arrayed against us, but thank God, He is mightier than all. Pray, dear Christian friends, pray without ceasing."



## Fishers of Men!

To exalt Christ with instrument, song and testimony is the purpose of the Wheaton College Gospel Quintet shown above, as it is also the purpose of the many other Christian student organizations at Wheaton.

The quintet has traveled thousands of miles; conducted hundreds of services, in churches, missions, radio studios, factories, jails, reformatories, and on the street; and has been the means of untold blessing to thousands, as well as to the saving of hundreds of souls.

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I HAVE HEARD THAT  
JESUS CHRIST  
DIED FOR ME



## HALLELUJAH!

"Whosoever shall call upon the name of the LORD shall be saved".

HOW shall they call on Him in Whom they have not believed?

HOW shall they believe in Him of Whom they have not heard?

HOW shall they hear without a preacher?

HOW shall they preach, except they be sent? (Rom. 10:13-15)

Millions are waiting to hear the MESSAGE OF SALVATION.

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And as I sit here reflecting upon those days of the Holy Spirit's presence and power in the hearts and lives of men, I am led to pray with the prophet of old, "O Lord, revive thy work," for we are sorely in need of it.

# Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the reader of the *MONTHLY* which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

## FEBRUARY

There is an old saying to the effect that when the day lengthens, the cold strengthens. Sometimes this is true and sometimes it is untrue, but February for its first three weeks is apt to be an extraordinarily cold month, although occasionally it fools the weather prophets and ordinary folk with them by being as mild as any lamblike day in late March.

Some people do not like February any better than they like March, for the latter is thought for some reason or other to be about the worst month of the year, when in fact it is nothing of the kind. A person with a mean disposition has said that the best thing about February is that except for one year in every four it has only twenty-eight days. February, however, can stand slurring, for its last week even in our northern latitudes contains the first promise of spring.

January, as we had occasion to say about thirty-one days ago, is known as the stationary month because nature shows few changes during the period of its existence. February, however, is both a winter and a spring month, and while the spring indications are not many they nevertheless are manifest. The first of the migrant birds return to us late in the month, and trampers of the fields will discover in the proper places the first evidences of the renewed life of the spring flowers.—*Chicago Evening Post*.

## WINNING PEOPLE TO CHRIST

Said a minister to us recently, "Well, I simply have not the evangelistic gift." We wonder how much prayer, how much thought, and how much energy he puts into soul-winning work? Does he work at the job, or is he simply lying down on the job? Professor Francis G. Peabody once said: "Capacity grows out of desire much oftener than desire grows out of capacity. Moderate gifts, sincerely consecrated, often develop great powers."—*Watchman-Examiner*.

## CHRIST AS A SOUL WINNER

In soul winning the example of Christ shows us the need of patient love. It is

easy to love those who reward us with their love. Our zeal burns hot when responses come from the eyes and lips of those who listen to us, but love quickly abates, and zeal dies out when hostile glances are shot at us and prejudice shuts the door in our face. Jesus maintained a ceaseless love, and kept on in the even tenor of His way in spite of the hostility of the Jews and the prejudice of the Samaritans. His earnestness was unchecked by opposition. His love triumphed over hindrances and won through patience.

## THE ONE BOOK



FOR SUCH A TIME AS THIS

Then Jesus used the opportunities that came to Him. The chance meeting with a stranger at a well became a supreme opportunity for service. Divinely marked opportunities are rare. Seldom anyone seeks conversation on sacred themes as Nicodemus did with our Lord. We must use the commonplace meetings as providential opportunities. And how naturally the conversation with the woman at the well arose! There was no forcing or intruding of an unwelcome subject. It is not agreeable to be preached to, nor to have a religious application given to common things, but with rare tact Jesus led the Samaritan woman's heart from the earthly to the heavenly, and made the water she was drawing at the well suggest and symbolize the gift of eternal life. As we go through life let us make ordinary occurrences lead to higher ends.—*Watchman-Examiner*.

## A PASTOR'S PASSION FOR HIS CHURCH

At the memorial service in honor of their late pastor, Rev. Harold F. Graham, the

Board of Deacons of the First Baptist Church through their chairman, A. R. Taylor, spoke of the ideals, visions and plans of the pastor for the church, and spoke in loving tribute of the things that will always remain as beautiful memories for inspiration to carry out those ideals. He quoted a part of a sermon in which Mr. Graham stated his "passion" for the church.

1. I want it to be a church whose members know the meaning of the presence of the Spirit of God to redeem and to sanctify.

2. I want it to be a church whose members know how to take a New Testament and tell a soul the plan of salvation and the way of life in Jesus Christ.

3. I want it to be a church where people will come, knowing that when they come, they will hear the gospel of a Christ who died for sins, who arose for justification, and is coming again in glory.

4. I want it to be a church through which pulsates the throbbing, quickening, cleansing power of the Living Spirit of the Living God!—*Monrovia (Calif.) News*.

## MINISTERS STILL LEARN

There is no diploma that gives a man knowledge of the Bible. Very frequently, indeed, the English Bible is given such a small place in the curriculum of the theological seminary, that the unfortunate student is graduated without the essential knowledge of the purpose and plan of God which is so necessary to the proper ministry of the Word of God.

Some time ago we went to a small town to teach the Word for two or three days. We were met at the train in a large city and driven by the local minister to the town some forty miles away. The minister began a conversation before we were a block away from the station. Would we advise that he resign from his pulpit and go to a Bible school for a year in order to learn the Bible? Was it not a crime for the seminaries to drown their students in a mass of theology and give them nothing with which they might feed the people?

## Where Seminaries Fail

We knew the young minister and knew that he had been graduated from one of the most conservative theological seminaries in the land. It had been taken for granted, however, that he had a full knowledge of the Bible before he entered the seminary. As a matter of fact he had little knowledge of the Scriptures. He was very faithful in all that he knew. He was perfectly sound on the essential points of doctrine. He believed that Christ is very God of very God, but he did not know the biblical process whereby that Christ could be born into the heart of the unbeliever. As for the so-called deeper things of the Scriptures, they were utterly beyond his ken. He could

preach a good ethical sermon, but his congregation was starving for lack of the life giving Word.

#### Transformed Ministers

Many ministers are in the same predicament. There are, of course, many who know and preach the whole counsel of God, and their number is increasing because of the numbers of young men, taught in the Word, who are entering various seminaries with a background of Scripture that will not be shaken, but rather buttressed, by the theological teaching. But there are, nevertheless, many, many faithful ministers who want to know the truth, and who will grow just as fast as they have the opportunities. One minister recently announced to his congregation that his whole outlook, life and ministry had been transformed through the reading of this magazine. Another minister recently rose before a large group of ministers and spoke of the transformation of his ministry through the work of the layman who teaches the men's Bible class in his church. There are undoubtedly many ministers who could learn much from some of their laymen, for there are many thousands of laymen today who are well taught in the Scriptures.

The important thing is to have "*the love of the truth*" (II Thess. 2:10). If we possess this, we shall learn from all sources, ministers, laymen, evangelists, preachers and teachers, because we shall be learning

from the Holy Spirit who is the source of all true learning.—*Revelation*.

#### THE FEDERAL COUNCIL

The distinguished company of men comprising the Federal Council of Churches in America have met again. We doubt not they had a pleasant time. There were those present whom we hold in highest esteem. We noticed our own most excellent stated clerk of the General Assembly was made vice-president. So far as the newspapers reported, the most important subjects of their discussions and resolutions were birth control and a new social order. Birth control seems to come frequently to the minds of the leaders of the Federal Council. Just why it should have the pre-eminence, we do not know. We confess to some fear of the "new social order." We believe that is what was established in Russia, and we do not think it would work here. Some (not all) of the members of the Federal Council love to dabble in political and social problems.

We were told last May to await the December meeting before giving out our verdict as to the Federal Council of Churches. With all regard and deference to the gentlemen present, we are still strongly of the mind that the Presbyterian Church, U. S. A., will do better to withdraw from official connection and save whatever money the membership in that body costs. We think

the Federal Council may do, and doubtless has done, good, but too often it proceeds along a line that does not please us at all. We hope the Assembly next spring will vote to withdraw.—*The Presbyterian*.

#### WOMEN WHO DRINK

The German writer Vicki Baum, says American women drink about ten times more than they should.

In some circles this would be considered a conservative estimate. Indeed, drunken women are the unloveliest sights upon the modern scene. And the saddest aspect of this sight is that among them are so many mothers of adolescent children.

But to condemn these women without first trying to find the reason behind their behavior is to prove our lack of understanding. For it is never enough to thunder maledictions at the drinker. We must know what actuates him to this course.

Women, I think, began to drink in this country because it became the fashion. We are moved powerfully by mass opinion, no matter how we may deny it. We are at the mercy of social convention. And though we may boast our strength, we are far more easily influenced by custom than we know. Practically all of us are victims of vacillation. Few have the high courage to stand forth for what we believe to be right—all by themselves.

So when it became the mode women began to drink. And from the first they drank too much. Being by nature more delicately constructed as to nerves than men, they could not leave off once they had started. From occasional to steady drinking is but a step.

Other women drank at first to please their husbands who told them not to "spoil the party." Still others discovered what men have always known, that drink is a way to escape from the sad realities of living. It brings a false optimism. For a little while it lends a fine glow to all surroundings and minimizes defeat and disaster. It opens all the doors to the emotions, and breaks down barriers that, in many women, would never otherwise be overthrown.—*St. Paul Daily News*.

## GIPSY SMITH'S Memories and Reflections

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By Robert E. Speer

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#### BRAILLE CIRCULATING LIBRARY

The Braille Circulating Library for the Blind for seven years has circulated exclusively the writings of James H. McConkey and is now adding other outstanding Christian authors. The books are sent as a free loan to blind readers all over the world.

*Bible Lessons in Bible Order*, by Mrs. Frank Hamilton, will be ready by the first of the year. Others who have given permission to have their books used in this way when sufficient voluntary offerings shall have been received, are Mildred Berry, S. D. Gordon, James M. Gray, Dyson Hague, and H. A. Ironside.

A reading of the lists of religious books issued by all the printing houses for the blind will convince any who have the spiritual welfare of the blind at heart, of the deplorable scarcity of evangelical reading matter in braille. Thousands are interested in the relief, industrial, and edu-

Moody Bible Institute Monthly

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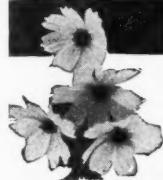
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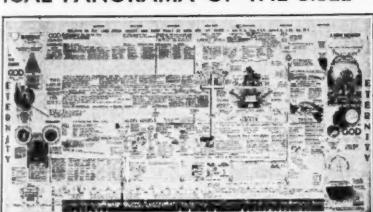
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## DECREASE IN ILLITERACY

The decennial census report shows that there were in the United States in 1930 4,283,753 illiterate persons. An illiterate according to the definition of the Census Bureau is any person who is ten years of age who cannot read and write any language. There has been a gradual decrease in illiteracy which is now reduced to 4.3 per cent of the population above ten years of age. This is significantly indicated by the fact that the great majority of those who cannot read and write are over twenty-one years of age, less than a half million being between ten and twenty-one years old.—*Lutheran News Bulletin*.

## INCOME OF AMERICAN FARMERS

The United States Department of Agriculture has estimated that American farmers will receive in 1932 a gross income of \$5,240,000,000 as contrasted with an income of \$11,950,000,000 in 1929. It is a sobering fact to consider, that in such a brief time the American farmers, who constitute one-fourth of our total population, have had their purchasing power reduced by almost seven billion dollars. In the light of these government figures we do not wonder at their agitated and distressed state of mind. But at the same time we greatly admire the sanity, the patience, the orderliness of their conduct up to date in the face of a long and trying ordeal.—*Current Event and Comment*.

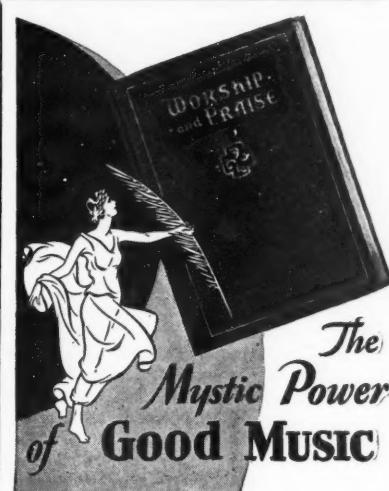
## SMALL CHURCHES BEST ATTENDED

Mr. Babson says that the larger the community, the smaller the church attendance and gives the following figures at which he has arrived after careful study: "In incorporated areas and villages under 2,500 population, the churches showed an average attendance of 71 per cent. This dropped to 66 per cent in villages of 3,500 to 5,000 population. Towns of 5,000 to 10,000 showed an attendance average of only 46 per cent. In the cities of 10,000 to 50,000, the attendance was 42 per cent. Cities of more than 50,000 population could show an average attendance of only 30 per cent."—*The United Presbyterian*.

## ODD BIBLES

The largest Bible is said to be in the Royal Library of Stockholm. The covers are made of solid plank four inches thick, and the pages, which are made of parchment, are a yard in length and number 309. The famous thumb Bible in the theological seminary at Washington is the smallest complete Bible ever printed. A New York man's son, a cripple, is reported to have spent several hours a day for two

years transcribing a Bible. We are told that it does not contain an error in transcription and that the verses and headings are beautifully engrossed in red ink. A shorthand Bible is exhibited in London, the work of an apprentice of the days of James II, when even to possess a Bible was held to be an offense. An American woman owns a Bible which an ancestor of hers baked in a loaf of bread when a house-to-house search was being made for copies of the Scripture.—*The Way*.



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# Truth Illuminated

William Norton

## "WHOSOEVER"

Doctor Greene, pastor of the Calvary Baptist Church in Washington, D. C., on the same morning received into that church the Hon. Charles E. Hughes, a Chinese, and a washerwoman. As he saw the strange group standing before him, he paused and said, "My friends, I will have you to notice that at the cross of Christ the ground is level."—Front Rank.

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## HOPELESSNESS OF AN EXAMPLE ALONE

Dr. Joseph Parker, on one occasion, referred to the Unitarian conception of Jesus Christ as a great example only, and then went on to say: "We have been to hear Paderewski play. It was wonderful, superb, magnificent.

"Then we went home and looked at the piano. We would have sold it to the first man who would have been fool enough to buy it. That is the effect of your great examples upon us.

"I want not only a great example, but a great Saviour, one who can deliver me from my weakness and my sins."

To follow a good example in the future will not blot out the black record of the past; we need the blood of Christ's atoning sacrifice to accomplish that. To hear a Paderewski play will not make us like a Paderewski. Could a Paderewski incarnate himself within one, he could play like himself. So the Christian life is not Christ and I, but Christ in me. *We need the Christ within to live the Christ without.*—King's Business.

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## SECURITY IN HIGHER LEVELS

Handley Page, the airman, when making his eastern flight, used one of his best machines. He and his companion descended at Khabar, in Arabia. There, a large rat, attracted no doubt by the smell of food, managed to get into the aeroplane. When the machine was in midair, he discovered its presence behind him. The airman thought with horror of the damage that those pitiless teeth might effect, and of the disaster to which they might lead. Some vital part of the machine could be destroyed in a moment, and a dreadful death result. What could he do? He suddenly remembered that a rat is not made for high altitudes; it is made to live on the surface, or to burrow beneath it. So he determined to soar. He rose and rose till he himself found breathing difficult. After awhile, he ventured to descend to a lower level, and when, at length, he alighted, he found the rat lying dead beneath the engine.

*If we can only rise to a loftier level of Christian living, and of Christian service, the pests that molest our souls will be suffocated by the rarity of the air in which we live.*—F. P. Wood, in *Temptation*.

## KNOWING THE GOOD SHEPHERD

At a certain gathering an aged minister and a distinguished actor were present. The latter was asked to give a recitation to the company, and at the minister's request he repeated the Twenty-third Psalm. Such was the beauty of his voice and the charm of his manner that a subdued murmur of praise went round at the close. The actor then invited the old minister to repeat the same Psalm. When the minister had ended there were tears in all eyes, for he had spoken with a deep tenderness and spiritual understanding. No one felt the difference more keenly than the great actor. "I know the Psalm," he said, "but you know the Shepherd."—Forward.

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## THE PREPARED PLACE

Rev. George H. Sherer, of Beyrouth, Syria, says: "A traveller in the desert, longing for a stopping-place, may meet a native lad who tells him that there are tents and hospitality further on. It is a place where he can stop, and the courtesy of the desert demands that the minimum length of the sojourn be at least three days. Then, after the lad has told the traveller of the stopping-place, he likely will mount his horse and ride on, saying, 'I will go and prepare a place for you.' This word from the East throws a flood of light on the saying of our Lord as He spoke of the mansions in His Father's house. *In the Father's house are many mansions, not only one.*—S. S. Hilscher.

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## DEFLECTED COMPASS

An old pilot, trusted and wise, one night many years ago, was taking his vessel up between the coasts of Wales and Ireland. He had been over the course innumerable times without disaster. This night, nearing port and home, he was running full steam ahead. With his keen eye he watched compass and chart. Suddenly, with sickening, crashing sound, on the hidden rocks went the vessel. Loss of life, loss of ship, marked the wreck. Later, in investigating the wreckage, upon entering the pilot house itself, which still survived, of the vessel, close and interested examination revealed the fact that someone in seeking to clean or tamper with the compass had slipped a thin knife-blade into the compass box, near the needle and the blade had broken off. That little piece of foreign steel was sufficient to deflect, though only slightly, the needle, by which the old clear-eyed pilot was steering the boat. When he thought he was on the true course, the safe course, he was really rushing towards the rocks. Such a little thing, such a mighty wreck!

*Ask the next question softly in your own heart: What has slipped into my life that is deflecting the needle of conscience and that is leading me off the true course?*—Samuel McPheeters, Glasgow, in *My Tomorrow's Self*.

## WHOSE CONVERT?

There is a story of a certain preacher whom a drunken man accosted with the claim, "You ought to remember me, parson, I am one of your converts," to which the minister replied, "Yes, so it seems, for if you had been one of the Lord's converts you would not be as you are now!"

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## GREED FOR GOLD

Midas, the Phrygian king, asked a favor of the gods, and they agreed to grant him whatever he should desire. The monarch, overjoyed, resolved to make the favor inexhaustible. He prayed that whatever he touched might be turned into gold.

The prayer was granted, and bitter were the consequences. Whatever the poor king touched did turn to gold. He laid his hand upon a rock, and it became a huge mass of gold of priceless value; he clutched his oaken staff, and it became in his hand a bar of virgin gold. At first the monarch's joy was unbounded, and he returned to his palace the most favored of mortals. *Alas for the short-sightedness of man!* He sat at the table, and all he touched turned to mockery of his wish—to gold, solid gold.

Then the conviction came rushing upon his humbled mind, that he must perish from his grasping wish—die in the midst of plenty; and remembering the ominous saying he had heard, "The gods themselves cannot take back their gifts," he howled to the sternly smiling Dionysius to restore him to the coarsest, vilest food, and deliver him from the curse of gold.—*Otterbein Teacher.*

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## THE SPIDER SPINS A MORAL

The spider that for twenty-one days worked industriously but stupidly to spin a web on the moving hands of a clock at Akron turned out a philosophical commentary on life with no thought of doing it, but it is none the less impressive. Spiders construct some imposing bridges, traps, diving bells, silk-lined subterranean tunnels and even sow the wind with gossamer gliders, but these are not products of intelligence. The spider as an engineer is known to be a marvelous automaton, so stupid it even repeats its own mistakes in its adherence to system. The novel written by the spinneret of the Akron spider is none the less impressive because of her stupidity. The fact that the unequal battle against the clock was stupid adds to the luster of the masterpiece.

The spider worked against time, against common sense; all her lines of endeavor went wrong. Capable of building a perfect web with periphery, hub, radii, and many strengthening threads of silk, she matched herself against resistless time. Again and again she attached her lines, only to see them broken as the hands moved farther apart or tangled as they came close together. She blundered along misusing her talents for twenty-one days before she quit—quit apparently from exhaustion or the arrival of the period for her hibernation and not because of a decision to use her spinneret to better advantage.—*Evening Bulletin*. "Folly is joy to him that is destitute of wisdom" (Prov. 15:21).

# Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which it may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

## RIGHTLY DIVIDING

R. T., Chicago, Ill.

**Question:** What did Paul mean by "rightly dividing" the Word of truth (II Tim. 2:15)?

**Answer:** In the Greek the word means literally "to cut straight," and in the connection used it means to handle the Word of truth rightly, or correctly, in a way approved by God, and not, for example, like Hymenaeus and Philetus, who taught that the resurrection was already past (v. 18). It has no particular reference to dispensational teaching, though this would be included.

## LOSING OUR REWARDS

K. R. C., Grand Rapids, Mich.

**Question:** Do Christians lose rewards already gained if they go back and live for the world, becoming castaways (I Cor. 9:27)?

**Answer:** There are present rewards for service as we go along from day to day. These are temporary. As to our eternal rewards we have not yet received them and hence could not have already lost them. It is evident that when Paul speaks of being a castaway, or being rejected, that he has in mind the final rewards, not his personal salvation, and these still belong to the future, when our Lord Himself shall dispense them to us. No doubt they will be determined by our entire Christian life and not by any particular portion of it.

## CHRISTIAN SCIENCE

I. B., North Harwich, Mass.

**Question:** Are the teachings of Christian Science in harmony with those of our Lord?

**Answer:** They are just the opposite. For example, "Science" denies a personal God, hence this belief is a hindrance to prayer. As to Jesus Christ, they deny the virgin birth, His deity, His atonement for sin, and His bodily resurrection. The Holy Spirit, or Comforter, is Divine Science, which is to lead into all truth. As to sin, it is an error of the mind. Man is incapable of sin as taught in the Bible. Sin, sickness, and death are illusions, not realities. Since there is no sin there is no need of a future judgment. These and other false teachings are clearly recognized by those who believe the Bible and have been saved by the power of God. See pamphlet, *Christian Science and Its Real Author*, by C. E. Putnam.

## UNWARRANTED ASSURANCE

L. A. K., Winona, Ont.

**Question:** There are people in our churches who are admittedly worldly, self-willed, unfaithful to their church vows, and whose lives are stumblingblocks to the unsaved. Yet these same professing Christians have no sense of sin or shame in the matter, justifying themselves on the ground of their election. Their view of predestination is that the Church is an elect company, and hence would be incomplete if any were lost simply through the worldliness or unfaithfulness of Christians. How would you answer such church members?

**Answer:** The Church of Christ is indeed composed of an elect company and will one day be completed. This does not mean, however, that every person in the churches is a saved person, neither does it mean that any saved person in the church has no responsibility for the salvation of the lost. Just the opposite is true. In the first place, mere church membership is no proof that one is among the elect. It would be well to call attention to the warnings in such passages as Matthew 7:21-23; II Timothy 2:19; II Corinthians 11:27-29; Hebrews 3:12. We are to beware of relying upon a mere profession, and upon the other hand if we have been truly saved we are to walk worthily of the vocation wherewith we were called, and also to seek the salvation of others (Eph. 4:1, 22-29; 5:2, 7-15; Col. 1:10; 3:10-17. See also Rom. 14:14, 21).

## CELEBRATING CHRISTMAS

V. M. K., Chicago, Ill.

**Question:** (1) Was not the observance of Christmas of pagan or Catholic origin? (2) Who authorized it? (3) Should we continue the practice of gift-giving? (4) Is it wrong for Christians to continue to celebrate the day?

**Answer:** (1) The custom probably did not become general in the early Church before the latter part of the fourth century. This is not surprising, because it was not the custom for either the Jews or the earliest Christians to celebrate birthdays. (2) Like the celebration of the resurrection of Christ upon the first day of the week, the celebration of His birthday came about gradually with no special authorization by anybody, so far as we know. (3) The custom of gift-giving, no doubt now perverted, is probably in imitation of the act of the wise men, who brought their gifts when they came to worship Him who had been born King of the Jews. (4) Personally we see nothing unscriptural nor wrong for Christians to celebrate Christmas, although it is urged that "all the world" is doing the same thing. We are not imitating the world, but the world is imitating us, although not understandingly. What an opportunity to proclaim to the world the meaning and the significance of the incarnation of the Son of God, which is one of the necessary fundamentals of the Christian faith! In these days especially think of all the Christmas music that goes out over the air at this season of the year—"The Messiah," for example. What childhood would miss without Christmas and the stories of the

Christ-child! An angel was the first to proclaim the good news of the Saviour (Luke 2:11). And the Christmas season is an appropriate time of the year for us to follow his example.

### JUDGING BY THE FRUITS

G. A. P., Iron, Minn.

**Question:** How would you explain Matthew 7:21-23? The modernists are often more patient and kind and helpful

than some fundamentalists. How do you explain that?

**Answer:** That the latter is sometimes true we admit. The explanation is not their religion, which is antichristian, but the fact that these modernists may have had generations of Christian character and culture back of them. Moreover, when we are judging a system of religion by its fruits it is not fair to exhibit a few selected individuals as samples. Even Satan can appear as an angel of light (II Cor. 11:14).

It must be judged by *all* of its fruits and not by a few samples. Modernism is not "kind" to the great Head of the Church. Is it any proof of kindness and loyalty to Jesus Christ when the all-important facts of His person and character and life are denied, reducing Him to the level of a mere man, and an imperfect and mistaken man at that? Is it kind in the modernist to rob his loved ones of their Saviour from sin, of the comfort of the gospel, of the hope of the resurrection? The fact is that the fruits of Modernism are just the reverse of the fruits of real and vital Christianity, and the effects of modernistic teaching and leadership are manifestly deadening and corrupting.

Lawlessness has been on the increase since Modernism has repudiated the authority of God's law. Evangelism and missions have likewise suffered severely. As to Matthew 7:21, 23, Jesus is here speaking of the kingdom of heaven and not of the Church, which had not yet been founded. It is possible to be a member of the kingdom of heaven and still not be in the Church of Jesus Christ. We become members of the body of Christ not by our works, but by our faith in Him as our divine Saviour.

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for its direct confession to God. While confession of sins to our fellows may give a certain sense of relief, it cannot of itself procure the forgiveness of God. (2) While absolute honesty, purity, unselfishness, and love are taught, the way is not made clear that the only righteousness which satisfies God is the righteousness of God in Christ (Rom. 3:21, 22) and which is the result of faith, not of works (v. 28). (3) Guidance of the Holy Spirit is properly emphasized, but this also demands scrutiny. In this matter of guidance prayer is important, but back of prayer is the revelation God has given us in His Word. Too great dependence seems to be placed upon passive receptivity in connection with prayer, which may result in mistaking mere impulse for divine guidance. The Christian's guide-book is the Bible, which the Holy Spirit uses in revealing His mind to us. (4) Recounting of personal experiences is valuable when used with restraint and discretion, but the danger is that they may serve to exalt self, rather than to glorify God. The Christian's commission is to preach the gospel, "which is the power of God unto salvation." (5) "Changed lives" does not necessarily mean regenerated hearts, but may describe only moral reformation. One of the closing paragraphs of this little tract is, "May modern Timothys rise to their responsibility to counteract what is misleading by proclaiming Christ as God's standard of holiness, His death as meeting the claims of divine justice, His righteousness as the only passport to heaven, and His Word as the sure guide for life and conduct."

#### PENTECOSTALISM

K. F. K., McClure, Ohio

**A remonstrance:** We are glad to publish in part the following remonstrance: I was much disappointed with the answer given in the December issue about Pentecostal teaching. I have had dealings with these people for the past twenty-five years. Some of their followers are confused and in a terrible state of mind and heart on account of Pentecostal teachings. I have heard them over their radio explain the way of salvation thus: Confess your sins and then pray through to God and He will forgive and save you. The way they cry and plead and agonize and yell and struggle surely leaves the impression that God is reluctant to hear and forgive, yet if only they plead and agonize long enough He can finally be persuaded. Thus they appear not to know the way of salvation. They also teach that one does not receive the Holy Spirit until after he has been wholly sanctified. We have seen numbers of people profess conversion and sanctification according to Pentecostal teaching and who are now spiritual wrecks. If they teach salvation by works, which they do, will this not help to hasten the growing apostasy of the Church?

**Reply:** We thank our reader for this personal testimony. Our reply was based upon official published statements of their beliefs. In practice they seem to differ. Let our readers be warned. False teaching of any kind or from any source serves to hasten the full development of the apostasy. We would add that a lengthy

but friendly letter has also been received from a warm defendant of Pentecostalism, which we have not the space to answer. Instead we would recommend in particular the booklet by Dr. Louis S. Bauman, a pastor on the Pacific Coast, who is in close touch with the movement, and who also is able to clearly interpret the Scripture. The title of this booklet is *The Modern Tongues Movement in the Light of Its Fruits*. The address is 1925 East Fifth Street, Long Beach, Calif. We also recommend *The Errors of Pentecostalism*, by Charles F. Reitzel, Altoona, Pa.

#### NOW OR PERHAPS NEVER

G. K., Richfield, Wis.

**Question:** Can a person be saved any time, or is the day of grace already past for some people?

**Answer:** The way is always open to repent and turn to Christ for salvation, but repeated refusals to do so may so harden the heart that there is no longer any desire to be saved. Hence the warning in Proverbs 1:24-32. The only reason any one desires Christ and His salvation is because of the gracious operations of the Holy Spirit (John 16:7-12). But the Holy Spirit may be resisted (Acts 7:51) and blasphemed (Matt. 12:31, 32). God has said to the unsaved that His Spirit would not always continue to strive with them (Gen. 6:2). It is dangerous for any one not to respond to the voice of God when it is first heard, for that is the day of salvation (Heb. 3:7-15). Other

opportunities for salvation may be given, but no one can be certain of this. The day of grace for the individual may end at any time.

#### MARRIAGE OF THE LAMB

A. Z., Auburn, Wash.

**Questions:** Revelation 19:7-9 speaks of the marriage and of the marriage supper of the Lamb. When will this occur? Will the wedding be in the air or up in heaven? What will be the result?

**Answers:** The marriage will occur after the Church has been taken to be with the Lord (I Thess. 4:16-18; John 14:3) and before He descends with the saints and armies of heaven to execute judgment upon the ungodly (I Thess. 3:13; Jude 14, 15; Rev. 19:14). This marriage will take place in heaven. After the wedding supper swift personal judgment will be executed upon those who still dwell upon the earth, and who also make war against Christ and His army (Rev. 19:19).

#### ALIVE FOR EVERMORE

The only Christ that many professed Christians know is the historic Christ—the Christ who lived centuries ago and died on Calvary, an atoning sacrifice for sin. But we need to know something further than that, if we are to be like Him: we need to know a living Christ, a Christ who not only arose and ascended to the right hand of the Father, but who has come down to earth again and dwells in us, the hope of glory.—R. A. Torrey.

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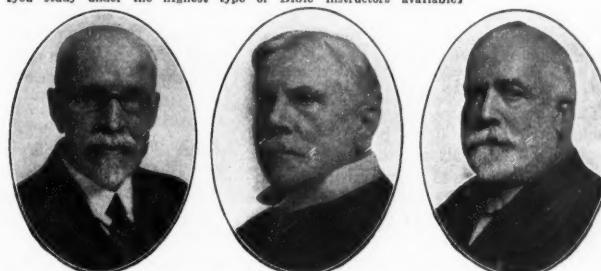
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# International Uniform Sunday School Lessons

P. B. Fitzwater

February 12

**Jesus Teaching by Parables—Four  
Kinds of Hearers**  
**Mark 4:1-20**

Golden Text:—Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.—John 15:8.

In order to understand why Christ at this time began teaching in parables, we must consider the nature of the hour in His ministry. Opposition to Him was becoming more definite and hostile. The parabolic method was not employed by Jesus until the rulers had set their hearts against Him. When in the light of His wonderful works they turned against Him and attributed His works to the Devil (Mark 3:22), He denounced them in scathing terms and began to teach in parables in fulfillment of Isaiah 6:10. The parabolic method of teaching makes clear the truth to those who love it, but conceals it from those who despise it. Observe that that which was hidden in the parables was not the kingdom, but the mysteries of the kingdom. That this is the true view is shown by Christ's declaration in verses 22-25. He makes it clear that each one is responsible for what and how he hears, and that those who make an honest effort to hear shall understand, for "unto you that hear shall more be given."

A great multitude gathered to hear Him at the sea side (v. 1), so that in order to escape the pressure of the crowd He was obliged to enter a boat. From the boat as a pulpit, He taught many things in parables. In the parable now under consideration, the sower and the seed are the same in all instances, but the results are entirely different. The difference lies in the condition of the soil. The central purpose of the teaching of this parable is to show that the results of preaching the Word of God depend upon the condition of the human heart.

## I. The Wayside (vv. 4, 15).

The wayside means not the road but the track between the fields beaten down by the hoofs of animals and the feet of men. Because the soil was unbroken and cultivated the seed could not get underneath the surface, and therefore was devoured by the fowls that came along (v. 4). The great truth taught here is the heart unbroken and hard is not fit soil for the gospel. Such a heart it penetrates not, but lies loosely upon its surface. It is not given recognition as God's means for restoring them unto Himself. While in this condition the Evil One finds some way to snatch away the truth. The fowls that devour the seed represent the agents of Satan who immediately snatch the truth from the human heart (v. 15).

## II. The Stony Ground (vv. 5, 6, 16, 17).

This means not stones mixed with soil,

but stones with a thin layer of soil on top of them. With such conditions the seed springs up quickly and likewise scorches quickly because it has not depth of earth. The great lesson is that hearts superficially impressed receive the Word with joy, but when affliction or persecution arises, for the Word's sake, immediately they are offended. They withdraw and die.

## III. The Thorny Ground (vv. 7, 18, 19).

In this case the ground is good but has thorns in it. It is mellow enough and has sufficient depth, but has not been cleared of thorns. Such really hear the Word, but "the cares of this world and the deceitfulness of riches, and the lusts of other things entering in, choke the word and it becometh unfruitful" (v. 19). The thorny ground hearers of this world are those,

### 1. Immersed in Worldly Cares and Business Interests.

### 2. Who Are Rich.

The effect of riches is to blunt the spiritual perception of men and women, thereby rendering them unsusceptible to God's call to higher things in life.

### 3. Who Are Seeking the Pleasures of Life.

Many of the enjoyments of the world may be innocent in themselves, but they attract so much attention and consume so much energy and time that Bible reading, meditation and prayer are crowded out. All these things choke the Word.

## IV. The Good Ground (vv. 8, 20).

This ground is different from all the rest. It is soft and mellow, and deep and moist. Therefore, it is capable of bringing forth fruit—some one hundred, some sixty, and some thirty-fold. This indicates that even the good ground, the honest hearers, give forth different degrees of fruitfulness. In the measure that the heart is kept free from worldliness, riches, and pleasure, the good seed matures.

February 19

**Jesus Teaching by Parables—The  
Growth of the Kingdom**  
**Mark 4:21-34**

Golden Text:—They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.—Isaiah 11:9.

## 1. The Parable of the Candle (vv. 21-25).

The Word which is sown in the Parable of the Sower (vv. 1-20), is not only to bear fruit, but to shine forth in testimony. Dr. Gray says, "The bushel stands for the cares and material things of life, and the bed for ease and comfort." The meaning then, is that the Word of God should so permeate the believer's very being that in business and social life testimony be given

out for Christ. This obligation is enforced by a solemn command and warning. "Take heed what ye hear" (v. 24) means that there should not only be attention to what is taught, but whole hearted reception of it. We should receive all of what God has to say to us. All such shall have their understanding enlarged and knowledge increased (v. 24). Indifference and disbelief will result in limitation and even degeneration (v. 25).

## II. The Parable of the Growing Grain (vv. 26-29).

This parable is peculiar to Mark. In the light of the purpose of Mark, it is clear why it should appear here. It is the parable for the servant. In the previous parables (vv. 24, 25, cf. vv. 1-21), the responsibility of the hearer is set forth. The responsibility here is that which devolves upon the servant who proclaims the message.

### 1. The Attitude of Mind of the Gospel Preacher (vv. 26, 27).

He should with the utmost fidelity, "cast seed into the ground," preach the Word, and leave the results to God. The spiritual processes of God's Word in the soul of man are shrouded in the deepest mystery. The seed should "spring and grow up, he knoweth not how" (v. 27). When the sowing has been intelligently and faithfully done, the sower should not be burdened with anxiety. He can "sleep and rise night and day," confident that the Almighty will take care of the processes and results. It may require hard and even painful efforts to prepare the soil and sow the seed, but when that is done the sower should rest, for the processes and results are beyond his wisdom and power.

### 2. The Processes of the Spiritual Life are Gradual (v. 28).

"First the blade, then the ear, after that the full corn in the ear." We should not expect maturity of Christian character at once any more than the farmer should expect the crops to mature at once. The farmer has a time of sowing, a time of growing, and a time of harvest.

### 3. The Consummation of the Spiritual Processes (v. 29).

Though the sowing of the seed be done under difficulties and the processes of development long drawn out, the harvest will surely come. When the grain is ripe, the farmer thrusts in the sickle.

## III. The Parable of the Mustard Seed (vv. 30-34).

In this parable the plant with its great branches called a tree in Matthew 13:32, which springs out of the small seed, exhibits the kingdom in its mystery form (Matt. 13:11). It shows the condition of things in the world in the interval between Christ's going away and His coming again. It shows the admixture of things in the world in the time of Christ's absence. It includes what is known as Christendom. In this parable three things claim our attention.

### 1. The Unimportant Beginning (v. 31).

It begins as the least of all seeds, but grows to be the greatest among herbs. The parentage and humble circumstances of Jesus greatly perplexed the people. That twelve unlettered fishermen should be se-

lected as His royal advisors was still more amazing. The prophet had said of Him that He would be despised, rejected, forsaken, cut off, having nothing.

2. The Vigorous Growth (v. 32).

From the very beginnings of the movement inaugurated by Christ His influence is gone forth so that there is no power or influence today in the earth so great as that which calls itself Christian.

3. The Lodging Capacity.

The birds which find lodgment in the branches do not represent, as is commonly interpreted, the children of men who find safety and salvation in the Church, because church truth is not now under consideration. It is the mystery of the kingdom which was proclaimed as at hand by John the Baptist. The kingdom passed into abeyance when Jesus was crucified, and it shall come into realization when Jesus comes back to earth again. The believer in Christ becomes a vital part of His body and even is necessary to its strength and fruitfulness. The bird in the branches is something foreign to and independent of the tree. The branches increase the growth of the tree, but birds are injurious and burdensome to it. They are predatory—waiting to pluck off the tender buds or to prey upon the ripened fruit. The effect of such lodgment is evil and blighting to the tree. In Christ's interpretation of the Parable of the Sower, he said that the fowls which devoured the seed represent the agents of Satan (v. 15). He who would make the lodgers here anything else, makes Christ's interpretation a farce. The same Greek word is used in both cases and the circumstances are the same. Besides Christ's interpretation, if we have eyes to discern, we shall see these fowls of the air polluting the tree which the Lord is causing to grow up. Notable examples of this are seen in the idolatrous and licentious bird of Mormonism, the antichristian birds of Christian Science, Russellism, Spiritualism and Modernism, which have found lodgment in the branches of the tree.

February 26

**Jesus Shows His Power**  
**Mark 4:35-5:20**

Golden Text:—For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.—II Timothy 1:12.

Jesus was a great teacher as shown in the parables of the preceding lessons, but He was also a wonder worker. Therefore, immediately following the record of His teaching in parables, deeds are presented which show Him to be the Mighty One, the Master of the forces of nature, disease, death and demons.

**I. Jesus Calms the Storm (4:35-41).**

1. Crossing the Sea (vv. 35, 36).

Weary with the teaching of the day, Jesus proposed that they take a ship to the other side of the sea, doubtless to escape the crush of the multitude.

2. Overtaken by a Storm (v. 37).

Violent storms are of frequent occurrence on the Sea of Galilee. Because of

its location some six hundred feet below sea level, the air above it becomes very hot. When sufficiently heated it rises and the cold air rushes in from the land, thus causing violent storms to sweep down upon it. Even though Jesus was in the boat with the disciples they were overtaken by a storm. It is not God's will that we should escape the storms, but those who have Christ on their boat are safe because the boat which has Him on it cannot go down.

3. Jesus Asleep in the Storm-Tossed Boat (v. 38).

In the midst of the turbulent elements He was resting in sleep. The day had been a very strenuous one and He was therefore weary. He who made the sea could well lie down and sleep though the storm violently raged. The believer who has committed his life, his time and eternity to the will of God should be able to be at peace in the midst of all disturbances.

4. The Terrified Disciples (v. 38).

In their minds disaster and death awaited them. They were not only terrified but chided Jesus for sleeping while all were in such great danger. It was not so much that they censured Him for being indifferent to their peril, but for His lack of concern that all in the boat were going to perish together.

5. Christ's Rebuke (vv. 39, 40).

This showed His mighty power to control the forces of nature. The ceasing of the wind demonstrated His power over the elements of nature.

b. The disciples (v. 40).

He rebuked them for their lack of faith.



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Fear always reveals lack of faith. Their fear showed that they were looking upon their circumstances instead of upon the Lord Jesus.

#### 6. The Effect upon the Disciples (v. 41).

They were filled with great fear. A little while ago they were afraid in the face of the storm; now they are afraid in the presence of the Lord.

#### II. Jesus Heals the Gadarene Demoniac (5:1-20).

Having calmed the storm-tossed sea, He now proceeds to calm the storm-tossed soul. After the stilling of the tempest, Jesus crossed to the other side of the sea into heathen territory.

#### 1. Met by a Demon-Possessed Man (vv. 2-5).

This man was in a desperate condition. He was so fierce that travelers could not safely pass that way. He wore no clothes

(Luke 8:27). No chains were strong enough to hold him, and no one was able to tame him. In the night time his hideous cries could be heard while he vented his rage by cutting himself with stone. Demon possession is common today. Much of the insanity of this day is traceable to this cause. As the coming of the Lord draweth nigh these things will increase (I Tim. 4:1). However, no demon can enter a man without his consent. While the human will remains unbroken, a man is immune from the attack of the Devil.

#### 2. What the Demon Knew about Christ (vv. 6-9).

He knew that He was the Son of God and that He had come to destroy the Devil and his works. Among the demons there is no doubt as to Christ's deity and the coming judgment, while among theologians and preachers there are many who say they do not believe it. The reason that they do not believe it is the Devil has blinded their eyes (II Cor. 4:4). He knows that this is the most effective way to hinder the Lord's work.

#### 3. Christ's Power to Deliver from the Devil (vv. 10-13).

He cast out the demon from the man (v. 8). The demons quailed before Christ, not daring to dispute His power, and begged to be permitted to enter the swine. As soon as the Lord gave them permission, they entered the swine and hurled them to destruction. This destruction of the swine is a rebuke to the Jews for indulging in forbidden traffic.

#### 4. The Effect upon the People of the City (vv. 14-17).

The keepers of the swine fled to the city and reported what had occurred. This miracle brought the people out, but when they realized the loss of their hogs they besought Him to leave their coasts. This is indeed a sad picture. They cared more for their hogs than for Christ and cure of this man. The Gadarenes have many successors today.

#### 5. The Man Who Was Healed Sent Home to Testify (vv. 18-20).

No doubt it would have been safe and pleasant to abide with Jesus, but the man's friends needed his testimony. The best witness for Christ is one who has been saved by Him. The best place to begin that testimony is at home where one is best known.

March 5

#### Jesus Giving Life and Health Mark 5:21-43

Golden Text:—The Lord hath done great things for us; whereof we are glad. —Psalm 126:3.

Jesus has just returned from the country of the Gadarenes, where he had healed the man with an unclean spirit. In the last lesson Christ's power over the forces of nature and demons was exhibited. In this lesson His power over disease and death is shown, which is a fitting climax. The accounts of the raising of the damsel and the healing of the woman are so interwoven as to almost constitute one narrative, but since the principles are diverse and the places separate, and the one an interruption of the other, they should be treated separately.

#### I. The Damsel Raised from the

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### Dead (vv. 22-24, 35-43).

1. Jairus' Urgent Mission (vv. 22, 23). His only daughter (Luke 8:42), perhaps his only child lay dying. In this time of utter helplessness he came to Jesus, for he had faith in His ability to raise her up. In the providence of God, sorrow, sickness and death are often used to bring needy men and women into contact with Jesus. He showed the proper attitude toward Jesus, "he fell at his feet" (v. 22). Frequently men and women will not go to Jesus for themselves, but will pray to Him for loved ones.

### 2. Jesus Goes with Jairus (v. 24).

Jairus believed that if Jesus would lay His hand upon his daughter she would live. Such faith always gets a response from Jesus. No one destitute of faith can receive His blessing.

### 3. News of His Daughter's Death (v. 35).

This was a most startling message. No doubt Jairus' patience was greatly tested because Christ tarried to speak to and heal the woman who had been so grievously afflicted. The messenger who brought the news of her death suggested that Jesus should be excused from going further as it was now too late.

### 4. Jairus' Faith Strengthened (v. 36).

As soon as Jesus heard the word spoken concerning the death of this girl He said to the father, "Be not afraid, only believe." Only the Son of God could thus speak. This is the message still to every distressed soul.

### 5. The Mourners Rebuked (vv. 37-39).

He dismissed the crowd and allowed only three of His disciples and the parents of the damsel to enter this chamber of death with Him. The tumultuous wailing showed the despair of the friends. In connection with this death-wail the Lord was ridiculed, but He declared that the girl could be awakened from her sleep of death.

### 6. Jairus' Faith Rewarded (vv. 41-43).

He took the damsel by the hand and commanded her to arise. The expression, "Talitha cum" in the Aramaic, seems to be freely expressed by, "Wake up, little girl." She straightway arose and walked and partook of food. Her walking was proof of the reality of the miracle. There was no sign of the weakness which usually follows a severe sickness. Jesus charged them to keep silent concerning this miracle as premature notoriety might interfere with His work.

### II. The Woman with a Issue of Blood (vv. 25-34).

#### 1. Her Helpless Condition (vv. 25, 26, cf. Luke 8:43).

She had been a great sufferer for twelve long years. In addition to the physical suffering her malady involved ceremonial uncleanness which was perhaps harder to bear than the physical suffering. This ceremonial uncleanness meant her exclusion from the places of worship and divorce from her husband, as well as social isolation.

#### 2. Her Faith (vv. 27, 28).

She possessed a real and earnest faith. Having heard of the fame of Jesus as a healer, she likely journeyed a considerable distance. For a poor emaciated woman after twelve years of suffering to press her way through a thronging multitude, shows that

she possessed a determined purpose. The test of the actuality and quality of one's faith is the determined activity which it engenders. Her faith was so strong that she believed that contact with the Master's garments would secure the needed help. Though her faith was strong, it was imperfect. She only knew Him as a wonder-worker, but through this experience she came to know Him as a compassionate Saviour.

#### 3. Her Healing (vv. 29-32).

As soon as she touched the hem of His garment, she experienced in her body His healing power. Jesus Himself was conscious of the outgoing of virtue from Himself, and therefore inquired, "Who touched me?" To this inquiry the disciples replied with amazement, "Thou seest the multitude thronging thee, and sayest thou, Who touched me?"

#### 4. Her Confession (v. 33, cf. Luke 8:47).

She thought secretly to get the blessing of healing, but Jesus had her make a public confession. It was good for her that this confession was called forth by Him, for faith in Christ unconfessed will naturally weaken.

#### 5. Jesus' Words of Encouragement (v. 34).

He spoke most gracious and comforting words to this poor woman. He told her that it was her faith, not her touch that had saved her. Faith does not need to face danger and to exhaust itself in active endeavor in order to gain Christ's blessing. All that is required is a trusting prayer. She obtained the blessing immediately. Not only did she receive the blessing, but had the distinction of being the only woman on record as ever having been addressed as "daughter," which shows His spirit of tenderness to those who come to Him with their needs.

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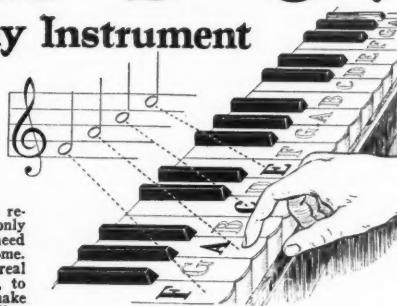
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# For Sermon and Scrap Book

William Norton

## I PETER 5:7

1. Past Memories.
2. Present Difficulties.
3. Future Fears.

All these we are to cast upon the Lord.  
—W. H. Griffith Thomas.

## CHRIST, THE LIGHT OF THE WORLD

John 8:12

*Introduction:* The only true Light (John 1:4; 7:9; 12:46; 14:6).  
1. In His essential character (Mal. 4:2; Luke 2:32).  
2. In revealing the nature of God (John 1:18; 14:9; II Cor. 4:6).  
3. In declaring the way of salvation (Luke 4:18; John 3:14-17; 10:9).  
4. In disclosing the future state (Matt. 25:30, 41, 46; John 3:36; 14: 2, 3; 10:28).  
—P. F. Hawthorne.

## FOUR FACTS ABOUT FAITH

Mark 14:16

I. Faith's Authority—He sent.  
II. Faith's Activity—They went.  
III. Faith's Continuity—They came.  
IV. Faith's Reward—They found.  
Wherever faith goes, it will find even as He has said.  
Trusting Him as Saviour—saved, as He said.  
Walking with Him—kept, and blessed, as He said.  
When He comes—glory, as He said.  
Alas, for the unbeliever! he, too, will find it even as He said!—Lee W. Ames.

## JESUS CHRIST

In I John

### I. What He Is Called.

1. Word of life (1:1).
2. An Advocate (2:1).
3. The righteous (2:1).
4. Son of God (5:20).

### II. Where He Came From.

1. From the Father (1:2).
2. From heaven (1:2).

### III. Where He Came to—into the world (4:2, 9).

### IV. What He Did.

1. Became Saviour of the world (4:14).
2. Laid down His life for us (3:16).
3. Became a propitiation (2:2).
4. Forgave our sins (2:12).
5. Took away our sins (3:5).
6. Cleansed us from all sin (1:7).
7. Procured life for us (4:9).

### V. Where He now is—with the Father (2:1).

### VI. What He Will Do.

1. Come again (3:2).
2. Change us (3:2).

### VII. What We May Do with Him.

1. Believe (5:10).
2. Deny (2:23).—J. Y.

## THREE "R's" OF BIBLICAL REVELATION

Ruined by the Fall.  
Redeemed by the Blood.  
Regenerated by the Holy Ghost.—H. G. Hamilton.

## SAINTS IN WRONG PLACES

1. A Backsliding Believer—Abram in Egypt (Gen. 12:10).
2. A Silenced Witness—Lot in Sodom (Gen. 14:12).
3. A Lazy Saint—David on the house-top (II Sam. 11:2).
4. A Seduced Prophet—The man of God in the old prophet's house (I Kings 13:19).
5. A Discouraged Worker—Elijah under a juniper tree (I Kings 19:4).
6. A Disobedient Servant—Jonah in the sea monster (Jonah 2).
7. A Miserable Disciple—Peter before the fire (Luke 22:65).—W. J. Morrison.

## WHAT IS A REVIVAL?

Psalm 85:6; Habakkuk 3:2

### I. What Is a Revival?

1. Negatively, not something material; nor is it a miracle.
2. Positively, the reanimation of that which is already alive.

### II. When Are Revivals Needed?

1. When there is declension (Neh. 1:2-4).
2. When there is depression (Ps. 42:5, 11).
3. When there is desecration (Jer. 2:11-13).
4. When there is desecration (II Chron. 29:5-7).

### III. How May We Promote a Revival?

1. By consecration (Rom. 12:1; I Chron. 29:5-9).
2. By co-ordination (Acts 4:31; Heb. 10:25).
3. By renunciation (Rev. 2:5).

4. By humiliation (II Chron. 7:14; James 4:10).
5. By determination (I Cor. 2:2).

### IV. When May We Expect a Revival?

1. When there is concentration (Jer. 29:13).
2. When there is introspection (Ps. 139:23, 24).
3. When there is co-operation (Neh. 4:6).
4. When there is expectation (Ps. 62:5).
5. When there is confession (Neh. 1:6; Prov. 28:13).

### V. What Are Some Revival Results?

1. Past.
2. Present.

*Conclusion:* A revival will stimulate giving and going; it will settle our problems, heal our differences, purge our pride; it will unite the Church and quicken individual lives. Do we need a revival? Do we want a heaven-sent revival? Then let us follow God's prerequisite (II Chron. 7:14).—Arthur C. Emmons.

## NOT EVEN ONE THING!

John 15:5

*Introduction:* The main subject is fruitfulness not a question of the Christian's standing, but the expression of the Christ life through him.

### I. No Fruit (v. 2).

1. In Christ, but barren.
2. Caused by believer's departure from God's purpose.
3. Death absolutely essential to imparted life.

### II. No Fruit Brought to Perfection (Luke 8:14).

1. Caused by cares, riches and pleasures.
2. Constant care and warfare against blight is necessary.
3. Strong, victorious life in Christ defuses the fungus growths of the world.

### III. Some Fruit (v. 2).

1. Quality may be good, but quantity small.
2. Illustrative of the average Christian life.
3. Comes far short of God's best.

### IV. More Fruit (v. 2).

1. Every branch must be purged.
2. Every advance along the line of sacrifice.
3. Yearly pruning means more fruit.

### V. Much Fruit (v. 8).

1. The only condition that brings glory to God.
2. Is possible for every believing branch.
3. God is magnified by the very best.

### VI. Fruit-bearing Branches (vv. 4, 16).

1. Fruit borne by the branches. (The hope of Christ and the grace of God manifested through the believer).
2. Needs of the branch are met by sap from the vine. (The satisfying, nourishing, strengthening power of Christ's life necessary to fruit-bearing).
3. Purpose of vine's existence is to bear fruit. (Christian chosen in Christ for this very purpose—v. 16).

### VII. Non-bearing Branches (vv. 2, 5, 6).

1. The no-fruit branches are cast away (I Cor. 9:27).
2. "They are withered." (Dry-as-dust Christians are the curse of our modern church life).
3. "They are burnt." (Time and strength of many Christians will end in the ash heap).—W. Mallis.

## FOUR ESSENTIALS OF ENDURING SERVICE

I must wait for four things:  
First, to know whether a work is God's work.

Second, to know whether it is my work.  
Third, to know whether it is God's time.  
Fourth, to know whether it is God's way.—George Muller.

**The readers of this department** are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

Moody Bible Institute Monthly

## PREACHING THE WORD

1. It is Life—"Lights in the world, holding forth the word of life" (Phil. 2:15, 16).
2. It is Light—"Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105).
3. It is Power—"The power of God unto salvation, to every one that believeth" (Rom. 1:16).
4. It is Pure—"The word is very pure; therefore thy servant loveth it" (Ps. 119:140).
5. It is Unchanging—"For ever, O Lord, thy word is settled in heaven" (Ps. 119:89).
6. It Searches—"The word of God is living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, . . . quick to discern the thoughts and intents of the heart" (Heb. 4:12, R. V.).
7. It Judges—"The word that I spake, the same shall judge him in the last day" (John 12:48).

### "SPARED NOT"

**Introduction:** There is justice in God's nature, and justice must be manifested. Sin is a fact, and God must deal with it. He deals with it in two ways, and in two ways only—He forgives it or He punishes it: He acquires the repenting sinner in mercy, or He spares him not in judgment.

1. *Spared not the angels* (II Pet. 2:4, R.V.).

Original sin is not human, but angelic. The Devil and his angels were sinners before Adam was created.

2. *Spared not the old world* (II Pet. 2:5).

Lawless corruption ended, and the earth cleansed, by the flood.

3. *Spared not the "natural branches"*—Israel (Rom. 11:20-22).

If God gave Israel many privileges, He also gave her much correction and severe chastisement. There was rich mercy, but also unsparing judgment.

He "spared not the natural branches" in the wilderness.

He spared not when they were carried away captive to Babylon.

He spared not when the Roman power destroyed their place and nation, and scattered them to the ends of the earth.

The Jew knew not his day of visitation; do we know ours? Do the nations know that this is their day of mercy and privilege? Have the Gentiles acted more wisely with regard to God's grace than the Jews did with regard to His law?

4. *Spared not His only Son* (Rom. 8:32).

This is the foundation for God's action and for our faith.

Christ being the Mediator, Redeemer, Surety and Sacrifice, it follows that God could not spare Him. When God made "his soul an offering for sin"; when the Lord "laid on him the iniquity of us all"; "poured out his soul unto death"; when He was "wounded," "bruised," "smitten," "afflicted," not a drop could be taken from the bitter contents of that "cup." God spared Him not!

**Conclusion:** These "spare nots" are given as examples of time-judgments for our warning.—J. S.

## DOING THE POSSIBLE

Then he which had received the one talent came and said, Lord, I knew thee, that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed. . . . His lord answered and said unto him, Thou wicked and slothful servant.—Matthew 25:24, 26.

She hath done what she could.—Mark 14:8.

The first passage is taken from the familiar Parable of the Talents. Every word of God is precious, and the very record of such a wicked saying serves to remind us how generous and how gracious in reality the Lord is. Never does He demand results without making them bles-sedly possible. Does He desire us to give of our substance to His cause? Then He will first provide it, so that "of his own" we may give Him. Does He bid us sow the Word with an unsparing hand? Then may we always expect Him first to fill our store, for He that ministereth seed to the sower shall minister bread for food and multiply our seed for sowing. Does He entrust us with responsibilities involving mental and physical strain? Then will He strengthen us with all might, both in the inner and the outer man, for "he is able to make all grace abound" unto us, that we "may abound unto every good work."

The second passage comes not from a parabolic, but from an historical, scripture. It is connected with an incident in the life of Mary, the sister of Lazarus. She had entered deeply into the truth that the Lord was about to die, and to die for her. How could she show her devotion? Her opportunities were few, but there was one thing she could do: she could break the costly vase of ointment over our Lord. And, as Weymouth translates it, "What she could, she did."

It is true that the Lord never expects us to do the impossible. But He does expect us to do the possible. Let us not neglect it. Let us give what we can. Let us say what we can. Let us toil as we can. Many of us may have but one way of serving the Lord. Of that one possibility, let us make the utmost.

It may be that Mary felt that what she did she must do quickly. The shadow of death was already over our Lord. He would not always be with her. She could not afford to wait till He was in His tomb; she must anoint Him beforehand for His burial. Oh, to remember that time is flying and opportunities passing!

Preaching the Word; testifying to the truth; seeking the lost; breaking our alabaster boxes over the Lord; let us do what we can, and do it now!—E. Poole-Connor, in *North Africa*.

## THE SAVIOUR'S MISSION

John 9:4

1. A Great Necessity—"I must work."
2. A Great Commission—"The works of him that sent me."
3. A Great Opportunity—"While it is day."
4. A Great Stimulus—"The night cometh when no man can work."—W. Rothwell.

## LESSONS FROM THE FISHERMEN

**Jesus Rewards Peter for a Borrowed Boat**

Luke 5:1-7

1. Acknowledgment of Failure—"We have toiled all night and taken nothing."

2. Application of Faith—"Nevertheless at thy word we will let down the net."

3. Attainment of Fruit—"They inclosed a great multitude of fishes."

4. Appreciation of Fellowship—"They beckoned to their partner."—W. Rothwell.



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## THE TRIALS OF THE CHRISTIAN

James 1:1-12

1. The Call of Enduring Trials (v. 2).
2. The Purpose of Enduring Trials (vv. 3, 4).
3. The Means of Enduring Trials (vv. 5-8).
4. The Encouragement of Enduring Trials (vv. 9-11).
5. The Reward of Enduring Trials (v. 12). —R. W. Van Anda.

## SOME ADVANTAGES OF HARD TIMES

Such stressful times as those through which the world is passing are not all bad.

1. They teach us something of the uncertainties of the things of this life—the contrasts between passing, changeable things and conditions and the eternal, changeless verities.

2. They teach us our dependence upon God and lead us to repentance and prayer. "Before I was afflicted I went astray."

3. They lead those who "have a job" to attend more strictly and industriously to business. It is easy to see the earnest, careful devotion to the tasks of life which the uncertainties create and cultivate.

4. The stress of unemployment — of actual want for the common necessities of life—the suffering of women and little children awaken in all our hearts the tenderest sympathy which leads to constant intercessory prayer.

5. These times furnish conditions which may be used by those of us who are trying to induce men to turn from material to spiritual things, an opportunity to command attention, with surrounding, daily illustrations and demonstrations of the worth of our endeavors.

6. These conditions may finally rebuke the spirit of lightness, frivolity, amusement, pleasure-seeking, arrogance, indulgence and extravagance which is carrying the rising generation into the swirl of a godless, sinful career.—*Word and Way*.

## PASTORS, A SUGGESTION!

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Broadway Methodist Church

March 4—The Text from Which John Bunyan Preached to the Multitudes. —John 6:37.  
March 11—The Text That Saved William Cowper from Suicide. —Romans 3:24, 25.  
March 18—The Text That Made Martin Luther the Hero of the Reformation. —Romans 1:17.  
March 25—The Text That Comforted the Troubled Soul of John Wesley. —Mark 12:34.  
April 1—The Text That Made David Livingstone a Missionary. —Matthew 28:19, 20.  
April 8—The Text To Which John Knox Anchored His Soul. —John 17:3.  
April 15—The Text That Gave William Carey a World Vision. —Isaiah 54:2.  
April 22—The Text That Made William Penn a Conqueror. —I John 5:4.  
April 29—The Text on Which Michael Faraday Staked Everything. —II Timothy 1:12.

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Moody Bible Institute Monthly

# Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in connection with revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

## A CORRECTION

In the column of future engagements, January 1933 issue, page 242, the engagements in England attributed to Archibald R. Wright should have appeared under the name of Harry Davis.

Dr. and Mrs. H. P. Dunlop report a good work in Oklahoma City, Okla., broadcasting two services a day over KGFG in their evangelistic work. Dr. Dunlop wishes to thank his many friends for their prayers and letters during his late illness.

Wm. F. and Mrs. Rawlins, with their large gospel bus "The Good News Special," closed a gracious four weeks meeting in November with the First Baptist Church, Niles, Ohio, Thomas Short, pastor. There were forty-nine persons who accepted Christ. Mr. and Mrs. Rawlins opened another campaign November 28, in the East Detroit Baptist Tabernacle, E. J. Rollings, pastor.

"The Musical Kindigs" (L. James and Mrs. Kindig) held successful meetings in Sykesville, Pa., and Sullivan, Ill., in November and December. Many came to the knowledge of Christ and to a life of consecration. Mr. Kindig did the preaching. In January the Kindigs assisted Harry Lintz in a meeting in Muskegon, Mich.

Elden R. and Mrs. Farrar assisted by Miss Mildred Slough were in the second month of evangelism at the Glendale Tabernacle, Glendale, Calif., in January. Dr. John Page has been bringing helpful and instructive messages at the afternoon services. C. H. Chrisman, pastor, preached at all of the other services. This series of meetings will run for several months. The Farrars covet your prayers for their work.

Frank L. Kinsman conducted evangelistic services from October 23 to November 4 in the United Brethren Church, south of Jewett, Ill. An aged woman, ninety-one years old, was one who found Christ as her Saviour. The attendance was reported exceptionally good. Mr. Kinsman is conducting meetings in a church south of Greenup, Ill., from January 23 to February 4.

Sara C. Palmer conducted meetings from January 1 to 22 in Harford, Pa.

J. C. Sisemore, pastor of the Tabernacle Baptist Church, Amarillo, Tex., was the principal speaker in the annual Prophetic Bible Conference in the First Baptist Church of Pauls Valley, Okla., November 27 to December 2.

Joseph T. Larsen reports a very successful series of meetings at Wellington, Ohio, November 27-December 11. Many souls were saved and ten volunteered for life service.

R. I. Humberd gave his Bible Chart Lectures for eight nights in November at the McKee, Pa., Brethren Church. Mr. Humberd also lectured for twelve nights in the First Brethren Church, Yellow Creek, Pa., and for three nights at Cumberland, Md.

John M. Dean and his singer, Prof. Fred Fisher, conducted a week of evangelistic services at Clarion, Pa., which began with a watch night service on New Year's Eve. From January 8 to 29, these evangelists held meetings in the Church of the Open Door, Greensburg, Pa.

Paul and Mrs. Hutchens closed a gracious meeting at Peterson, Iowa, the latter part of December. The Methodist and Congregational Churches co-operated. There were fourteen decisions on the last Saturday night of the campaign. From Peterson, the Hutchens Party went to Central Baptist Church of Sioux Falls, S. D. Their next field of labor is with the Baptist Church of Johnstown, Colo.

Violet Heefner and Anna Sudenga held an eight day revival December 8-16 in the United Brethren Church, Nehawka, Neb., Otto Engebretson, pastor. The weather was extremely cold that week, but people walked twelve miles to the meeting with the temperature twenty-two degrees below zero. Souls were saved in the afternoon prayer meetings and people came between services and asked, "What must I do to be saved?" Four whole families came to Christ and some spent most all night in prayer for souls. Christians went out to their neighbors and friends and urged them to come to the services and accept Christ. There were forty-eight backsliders and sinners who came to the altar seeking salvation. Mr. Engebretson, pastor, writes: "The revival did not stop when the campaign closed. The Sunday morning following the campaign the people began to testify to the saving power of Christ, and I did not have a chance to give my message. The power of God was so manifest in the service that I gave the altar call and souls were saved."

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Harry Dixon Loes reports a revival recently in the First Baptist Church, Okmulgee, Okla., by the B. B. Grimm Party. The revival resulted in more than 250 professions in four weeks. Harlan M. Powell directed the music and young people's work. Alexander H. Bain was pianist and secretary.

E. R. Dugger and Raymond C. Jostes recently held a very successful four weeks soul winning campaign in the First Baptist Church of Effingham, Ill., of which Mr. Dugger is pastor. Mr. Jostes had charge of the music. There were fifteen conversions reported and twenty-one additions to the church. Many hearts were revived and reconsecrated to God.

Guy W. Green held special services for Central Presbyterian Church, Amarillo, Tex., November 13-20. There were fifteen persons received into the church. Mr. Green recited the Bible from memory each morning at 9 o'clock and preached each evening.

E. L. Wolslagel, Southern Baptist evangelistic singer, reports a busy twelve weeks fall season of engagements which took him to Charleston, W. Va., Portsmouth, Va., Kinston, Smithfield, Albemarle, and Wadesboro, N. C. Mr. Wolslagel assisted pastors who did their own preaching while he conducted the special work for young people and directed the personal work. Large chorus choirs were organized. More than four hundred professions of faith were recorded.

**The Tebo Evangelistic Party** closed a three weeks campaign in the Methodist Episcopal Church at Gouverneur, N. Y., December 11. The meetings were marked by large congregations and the presence of a real spirit of revival. About one hundred definitely accepted Christ. Great interest was manifested in the afternoon Bible studies, and a large number of young people attended the "camp fires" which were held each Sunday evening. The children's meetings were well attended, and about two hundred children took part in the closing pageant the last Saturday evening of the campaign. Much of the success of the campaign we believe was due to the spirit of prayer which prevailed in the morning prayer meetings. The party opened an engagement January 1, in the Methodist Episcopal Church, Street Street, Ithaca, N. Y.

**Homer W. Grimes** reports successful evangelistic and Bible teaching campaigns in Danbury, Conn., and in the North Baptist Church, Brockton, Mass., during November; and in the First Methodist Church of Plainfield, Vt., in December. Mr. Grimes began a campaign in the First Baptist Church, Thomaston, Me., on January 2. In the week between campaigns, Mr. Grimes shared in a series of Bible conferences with Miss Christabel Pankhurst, of England, under the auspices of the New England Fellowship; J. Elwin Wright directing. Mr. Grimes' itinerary



Norwich Cathedral, Norwich, England, Showing New War Memorial Chapel Opened Last Year by H. R. H. Prince George

in New England continues throughout the winter and spring.

**The New England Fellowship** reports a decided reaction in favor of old time gospel preaching in the New England states. Campaigns during 1932 drew unusually large crowds and resulted in a great harvest of souls. The fellowship held two summer conferences at its headquarters in Rumney, N. H.; forty-six

regional fellowship conferences in the six states of New England, and twenty-one evangelistic campaigns. It also operates a summer camp for young men and another for young women; a rest house for ministers and missionaries, and a home for aged Christians. During the past year the fellowship used the facilities of six radio stations in religious programs. Over seven hundred pastors of twenty-three denominations are affiliated with the movement."

**Sylvester Sanford** closed a three weeks meeting in Stockton, Calif., December 11. There were forty conversions and many reconsecrations. On the last Saturday night of the meetings Mr. Sanford had charge of the service in the Salvation Army Hall, where he spoke to several hundred men. There were four conversions. Mr. Sanford's next meeting was in the Bethel Methodist Episcopal Church, Wichita, Kan., with Pastor Carit.

**The First United Brethren Church**, South Bend, Ind., conducted a Bible conference January 15-20. The conference was directed by the pastor, Roscoe F. Wilson. Guest speakers were A. H. Stewart, Dr. George M. Meyers, and Floyd L. Wilson.

**A new Sunday gospel service** is available to people living in central New York and Pennsylvania. The Faith and Life Radio program, sponsored by a group of fundamentalists, will be heard at 2:30 p. m., each Sunday throughout the winter over WESG, Elmira, N. Y., 1040 k.c.

**Harry Davis**, who is holding meetings regularly in rural England, is being honored of God in the salvation of souls. E. C. LeGrice, Norwich, England, makes the following report of Mr. Davis' work: "Under the auspices of Norwich and District Christian Endeavor Union, Harry Davis carried the Moody inspiration to some of the quaint rural districts of Norfolk, one of the most delightful and fascinating of the ancient cities of England, whose cathedral dates back to 1160. An American bishop visiting the late Dean of Norwich stood gazing up at the spire of the cathedral and said, 'To think that spire pierced the heavens before we were even discovered.' The meetings by Mr. Davis began on Saturday night in the Methodist Church, and the following day three services were held, but the greatest was in the evening. It was almost impossible to accommodate the crowd which thronged the church, for people from all over Norwich came to meet their old friend again and catch something of the gospel flow from his ministry of song and sermon. Monday saw the first of the county rallies held at the ancient town of Wymondham in the Baptist Church. Later meetings were held in the county towns of North Walsham and Kings Lynn. Mr. Davis had the assistance of Eldred E. Webster, pianist. It was suggested that they visit the local

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prison of Norwich and as a final meeting give the inmates a gospel musical service. Seven members of Mr. Webster's choir and seven Norwich fellowship members took part with Mr. Davis, and the gospel message was given with great spiritual power. The whole week was one of great blessing."

Frank Mangs conducted revival meetings for nine weeks (October and November), in Oslo, Norway. The meetings were begun in the Bethlehem Church, but after a few services the largest mission house in the city was used. Sessions were conducted at noon four days a week, and about 2,500 gathered each day. The evening and Sunday meetings gathered an assembly of between three and four thousand. Christians from the Lutheran

churches and all the Free churches have been renewed in spirit and greatly blessed. In reporting the meetings, Ludi Johnson says, "There were more than one thousand dealt with regarding their souls' salvation. All our people learn the principal doctrine of salvation in the public schools, so it is a great help in a revival for personal work. Pray with us, as we will pray with you, for a mighty heaven- sent revival."

#### NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

Max I. Reich began an itinerary in December in the interest of the Jewish Missions Course of the Institute. The first series of meetings was held in Allentown, Pa., in the First Mennonite Church, of which H. G. Nyce is pastor. Mr. Reich also addressed Prof. R. Fritsch's class in the Muhlenberg Lutheran College, and the student body at the Bible Institute of Pennsylvania, of which L. W. Gosnell is dean.

W. W. Shannon was the evangelist November 20-December 4 in the Loomis Park Baptist Church, Jackson, Mich., J. J. Pease, pastor. Twenty-three professed conversion; five signified their intention of giving full time service to the Lord. From December 6-18, Mr. Shannon held a series of meetings in the Immanuel Evangelical Church, Newark, N. Y., Dallas M. Blatt, pastor. There were twenty-two who professed conversion and fourteen backsliders were restored.

Dr. Henry Ostrom held a series of evangelistic meetings December 11-18, in the Wheeler City Rescue Mission, Indianapolis, Ind., H. E. Eberhardt, superintendent. There were eighteen who professed conversion.

C. E. Putnam held forty-three services in Melrose, Fla., from November 27 to December 11, at the invitation of Miss Annie Harper. Thirty persons consecrated their lives to the Lord.

Harry McCormick Lintz was the evangelist December 4-18 in a union meeting in Houston, Minn. Houston Baptist, Bethany Evangelical Free and Houston Presbyterian Churches united for the meetings. Fifteen persons professed conversion; backsliders were restored. The number of persons who consecrated their lives to the Lord was seventy-two, and eighteen offered themselves for full time service to the Lord.

#### FUTURE ENGAGEMENTS

Harry Davis—Jan. 21-29, Kirkby in Ashfield, Nottinghamshire, England; Feb. 1-6, Mansfield, Nottinghamshire, England; Feb. 11-19, Chester City Mission, Chester, England.

Elden R. Farrar—Nov. 27-Feb. 27, Glendale, Calif.

Homer W. Grimes—Jan. 22-Feb. 12, Milo, Me.; Feb. 14-Mar. 5, Bangor, Me.; Mar. 12-Apr. 2, Bath, Me.; Apr. 9-23, Hill, N. H.; Apr. 25-May 14, Meredith, N. H.

Sara C. Palmer—Mar. 26-Apr. 16, Flint, Mich. W. E. Pietsch—February, San Francisco, Calif.; and Dallas, Ore.; March, Texline, Tex., and St. Louis, Mo.; April, Niagara Falls, N. Y., and Dunville, Ont., Can.; May, Buffalo, N. Y.

Gypsy Smith, Jr.—Feb. 5-19, Memphis, Tenn.; Feb. 26-Mar. 12, Bristol, Va., and Bristol, Tenn.; Mar. 19-Apr. 2, Richmond, Va.

Vom Bruch Evangelistic Party—Jan. 8-29, Bradford, Pa.; Feb. 15-Mar. 5, Bakersfield, Calif.; Mar. 12-Apr. 2, Oakland, Calif.

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## The Christian Faith

### Editorial Book Review

The subtitle, "A System of Christian Dogmatics," needs only the added word Lutheran to accurately describe this comprehensive treatise by the president of Northwestern Lutheran Theological Seminary, Dr. Joseph Stump, who is amply qualified to speak for his Church "in consonance with her confessions, and in the language of today." Though primarily a textbook for students, it should command wide reading by other Christians desiring to learn the doctrinal position of this large denomination. The literary style is interesting and discloses a gift for concrete expression. For example: "Christ came, not to exemplify the true religion, but to found it. In formulating the doctrine the Church did not aim to fathom or to make comprehensible the mystery of the Trinity, but simply to state it in unmistakable terms. Sin is not an entity existing by itself, but is a quality in a personal being—a sinner cannot propagate sinless persons."

#### Evolution Rejected

Evidently Lutherans are in accord with general orthodox doctrine at many points. They accept the full inspiration of Scripture as God's final revelation, though retaining traditions and ecclesiastical practices not in conflict with it. Dr. Stump rejects naturalistic evolution and has no sympathy with the modernist interpretation of the atonement. He declares natural laws are the ordinary ways in which God works, while not restricted to them. Teaching justification by faith alone and the universal priesthood of believers, he makes clear the unscripturalness of Catholicism in these and other matters. He expects an individual Antichrist to appear at the close of this age, and that eternal punishment in hell, an actual place, will be the lot of the wicked.

Naturally he maintains the historic difference with Calvinists over what he terms arbitrary divine predestination, and bases Christian election on *foreseen* faith, quite failing to perceive that nothing can be foreknown till its certainty has been predestinated by God, for mere possibility does not afford ground for knowledge. Our author might justly be called arbitrary in his dismissal of the *Scofield Bible's* view of an earlier perfect universe reduced to chaos when Satan fell, as "theosophical, unnecessary and untenable—supported by fanciful interpretations of other parts of Scripture." And seeing that animal life was "created" on the fifth day, we do not understand how he can assert that after the first day "the only new thing brought into existence *de novo* is the soul of man created on the sixth day."

#### Interpretation of the Sacraments

The Lutheran Church is markedly sacramental in her interpretation of baptism and the Lord's Supper, ascribing regenerating efficacy to the former, although believing God will not count the absence of baptism against a person if it has been desired but unattainable. When this book informs us that an infant may have unconscious faith in God, as in its mother, we are prompted to ask, What is faith? Infants are considered to become church members and children of God through baptism, yet may be divinely disinherited if rejecting the offered salvation on reaching years of personal choice. Parents of those dying in infancy have more definite assurance of the latter's acceptance with God if they were baptized; so they understand the Bible.

The author admits the validity of immersion as a mode of baptism, but advises his fellow clergy to refuse requests for it by applicants for membership, lest they appear to sanction the idea that this method is better than pouring or sprinkling which they universally practice. Adoption of the episcopal form of church government is a matter of expediency among them. Bishops are chosen in Sweden and not here.

The Lord's Supper is believed to bestow forgiveness and salvation upon the communicants, but participation is refused to infants and to all who do not hold to the real presence of Christ in the emblems; thus Lutherans are close communionists. They deny their view is equivalent to transubstantiation or even consubstantiation, teaching instead that "the body and blood of Christ are not locally but sacramentally connected with the bread and the wine," being present only at the instant of actual reception. It is a mystical change and mere bread and wine are masticated and swallowed.

#### Church and the Kingdom Confused

When speaking of Christ's dominion over all things in heaven and earth for purposes of redemption, Dr. Stump appears to confuse His kingdom with the Church (of which the Bible never calls Him king), and with His eternal sovereignty as member of the Godhead. His difficulty may be traced to denying any millennial period whatsoever, which throws his entire conception of future events out of alignment and compels him to make Christ's kingship on earth only of the present age and spiritual, instead of a future and literal governmental control of affairs on this planet. He thinks Satan has been enmeshed during the New Testament dispensation, in contrast to earlier freedom, which is contrary to the general impres-

sion. Logically his view should lead to claiming our present conditions are millennial, at least spiritually, yet he notes some fulfillment of the distress predicted to precede Christ's return.

We wonder if he reflects the majority opinion of his Church, for the late Dr. Seiss, an eminent pastor and writer from her ranks, taught a future millennium very emphatically in his *Lectures on the Apocalypse*. This valuable work, hardly surpassed by any other commentary on Revelation, is strangely omitted from Dr. Stump's otherwise very comprehensive bibliography embracing more than five hundred titles. Earlier works of Dr. Seiss are listed here.

#### What the Resurrection Implies

In His message to Laodicea Christ distinguishes between His Father's throne during this age and His own in the future which overcomers will share, apparently coincident with His return in glory as foretold in the Olivet discourse. Our author considers the "first resurrection" of Revelation 20:6, refers to a spiritual raising from death in sin; in other words, the conversion of these saints long prior to entering heaven where they have dwelt during the sixteen preceding chapters of Revelation. Resurrection, we would reply, is a purely physical experience that only material bodies can undergo, for souls possess no physical properties to be resembled.

Moreover, John would hardly shift from spiritual to material aspects in a single sentence without indicating a change of subject or some comparison or contrast, yet his next clause clearly deals with physical "second death," because souls can die but once, and bodies die twice only when their resurrection intervenes. Dr. Stump also declares Christ's body never died, being immortal. Now death is the separation of soul and body, with disintegration of the latter usually resulting, and immortality is the quality of incapacity for physical death. Our Lord's death is a proved fact demonstrating His mortality. His body and soul parted company for a time, though the former was spared disintegration and did not see corruption.

#### What Spiritual Death Implies

Spiritual death is separation of the soul from God, which He suffered during the hours of darkness on the cross. Spiritual life is the opposite, namely, fellowship with God, and its resumption by Christ is evidenced in His last filial cry, "Father, into thy hands I commend my spirit!" For sinful man spiritual life begins at regeneration, and Scripture reveals such life as eternal. We must disagree with Dr. Stump's contention that the soul truly believing can ever be finally lost, for its safety depends on the Father and the Son, out of whose hands we are told on the highest authority it can never be plucked.

Again, it seems to us an absolute contradiction and misuse of language to say the bodies of unbelievers will become immortal and incorruptible, and then to add that "as the unbelievers are doomed to eternal destruction, their bodies will lack the glorious properties which belong to those of the believers." Although the wicked will be resurrected, this fact does not insure their immortality; but if their

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bodies were to become immortal, it is obvious their destruction could not follow. We regret that this gifted writer who begins with so much promise should close in such confusion of thought regarding things to come.

463 pages. 8½x6 inches. Macmillan Company, New York. \$4.00.

**The Jew in Daniel's Image**, by Mrs. G. Wingate.

The secondary title, "The Potter's Clay," gives the key to the author's interpretation. We have been so accustomed to regard the "clay" as representing democracy that we may have to grow accustomed to an entirely different conception, but the continued appeal to the Scriptures helps to wean us from the former idea. The contention is that soft clay represents the holy remnant of Israel, while the hard, brittle clay stands for the apostate element in the nation. The exposition is plausible and is well worth considering.

150 pages. 7½x5 inches. Marshall, Morgan and Scott, London. \$1.00. G. S.

**The Group Movement**, by A. L. B. Buchmanism, by Harold T. Commons.

Since inquiries keep coming to us concerning this movement we are calling attention to these new short criticisms of it. Literature is appearing both in defense and in antagonism. We call attention to these adverse criticisms from the biblical point of view. The first is sponsored by The Bible League whose headquarters are 45 Doughty Street, Bedford Row, London, W. C. 1. Naturally this is a British view of the movement and is valuable from this angle, since the Group Movement has come to be associated with Oxford. The second pamphlet is by a Baptist pastor in this country, and claims to be a "frank statement by a former adherent, who gives full first-hand information as to the character of the movement." As a student in Williams College from 1923-1927 he was actively associated with the Group, and took part in many "house parties." He came to know intimately all the leaders of the movement, and gives a list of their names. The tract is a record of a personal experience, and analysis of the movement, by one who has now separated himself from it because it is not based on scriptural foundations. It can be obtained at one cent a copy from the author, whose address is 17 S. Marion Avenue, Ventnor, Atlantic City, N. J. If less than five copies are ordered we suggest sending postage. G. S.

**Bullingerism, or Ultra-Dispensationalism Examined**, by William Hoste, B.A.

Bullingerism is a set of doctrines held by its founder, or by his followers, or by both, some of which represent extreme dispensationalism. For example, the author maintains that the main thesis of the Bullinger school is that there are three distinct dispensations in the Gospels, Acts, and what they call "the prison epistles," or those written by Paul from Rome. According to this theory, during the period of Paul's imprisonment the people of Israel were set aside as a nation and a new set of instructions were given to Paul concerning the Church. Both theories are shown to be unfounded, for the nation was rejected by Christ while here upon earth, and the Church, the "one body," began upon the Day of Pentecost.

The author states that it is not clear whether Dr. Bullinger himself was either an annihilationist or a universalist, but Mr. Hoste believes that annihilationism is more consistent with Dr. Bullinger's theory of soul-extinction. Any way, the British section of his followers are said to be annihilationists, while the militant section in the United States are universalists in all but name, but prefer to be called "conditionalists" and teach "universal reconciliation." The British section of Bullingerites holds that the lake of fire is a symbol of total annihilation, while the American branch believe it is a condition of oblivion.

Another point of difference between the

English and the American representatives is their attitude towards the observance of the Lord's Supper. The former hold that the ordinance is Jewish and should not be observed by the Church, while in this country this view is not generally so held. There are, however, some in this country, of whom Mr. Hoste is not aware, who follow the English section. But upon one thing all Bullingerites unite, namely, that the ordinance of water baptism does not belong to the Church and should not be practiced by the Church. Along with this must go the commission of Christ to evangelize and baptize all nations. The pamphlet answers these diversive theories from the Scriptures.

32 pages. 7½x5½ inches. Light and Liberty Publishing Company, Fort Dodge, Iowa. 5 cents. G. S.

**Hudson Taylor's Spiritual Secret**, by Dr. and Mrs. Howard Taylor.

Several splendid biographies are available of Hudson Taylor, founder of the China Inland Mission, who was at once the gentlest of saints and the mightiest of spiritual giants. The present record has been prepared especially for those who are unfamiliar with the details of his life, but who need and long for just the inward joy that Hudson Taylor found. The book is not simply a brief outline of a notable life and work, but carefully selected chapters and experiences which will be found intensely interesting and profitable.

178 pages. 8½x5½ inches. China Inland Mission, Philadelphia. Cloth \$1.00; paper 50 cents. W. H. H.

**Christ in the Creed**, by W. Graham Scroggie, D.D.

In recognition of the disposition of the present day to restate its religious and theological conceptions, Dr. Scroggie says: "The garb of truth will inevitably change from generation to generation, but the truth itself remains the same. The terms in which the redeeming revelation is couched must be adapted to the prevailing mode of each generation's thought, but the revelation itself can never be affected either by our intellectual fashions or spiritual fluctuations; the truth remains the same." The author's remarkable skill in analysis, and concise statement appears upon every page of this faith-building volume in which the Apostles' Creed is emphasized most helpfully.

118 pages. 7½x5 inches. Marshall, Morgan & Scott, Ltd., London. 35 cents. W. M. R.

**Grammar of New Testament Greek**, by James Hope Moulton, M.A., D.Lit., D.D., D.C.L., D.Th.

This is the second volume of the Greek Grammar proposed by W. F. Moulton some sixty years ago and, after his death, carried into partial realization by his son James Hope Moulton. Volume I contains the Prolegomena; Volume II contains Part I, Sounds and Writing; Part II, Accidence; Part III, Word-Formation, and a most valuable appendix on Semitisms in the New Testament. Following the tragic death of James Hope Moulton when his vessel was torpedoed in the Mediterranean in April, 1917, the work of Volume II was brought to completion by his former pupil, Wilbert Francis Howard, M.A., B.D. Both volumes constitute an advanced approach to the Greek New Testament which will be appreciated by teachers rather than by students. Volume II is of the nature of Dr. A. T. Robertson's magnum opus in this field, but lacks the simplicity of presentation that characterizes the latter scholarly work. Not unlike Robertson, the author brings much of the papyri materials within reach of those whose interest in the Koine is limited to the New Testament. We await with interest the third and final volume on Syntax. In its completed form the work will take its place beside, but never displace, Robertson's as an authority in the field of Greek New Testament.

542 pages. 9x6 inches. T. & T. Clark, Edinburgh. \$3.25. H. F. S.

**The Obedience of Faith**, by Catherine S. Miller.

Mary Mozley wrought as a missionary of the Africa Inland Mission in the Belgian Congo, where her work was largely among the Logo women and girls. Of the translation of St. Mark's Gospel into Logo and Bible stories and hymns which was the work of her life, much could be said, but perhaps the best description of that life can be found in her letters printed in this volume through the editorial competence of her sister. They glimpse the immensity of labor, the difficulty of reducing a language for which there was no vocabulary, and the seemingly impossible task of digging out each word from the lips of a native boy. Together they constitute a record of unspiring devotion to Jesus Christ.

159 pages. 8x5½ inches. Africa Inland Mission, London.

J. R. R.

## BUCHMANISM—now called OXFORD GROUP

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Dr. A. C. Gaebelein writes monthly in **OUR HOPE** on this subtle movement. You must read these articles. Send 50c and get the six issues in which his articles appear.

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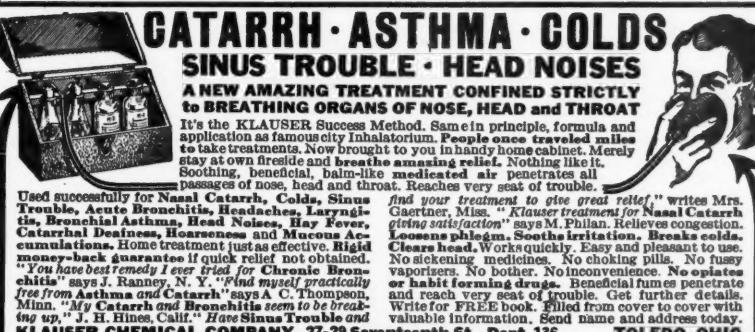
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TOLEDO, OHIO



### The Quiet Quest, by Hugh Redwood.

The author of *God in the Shadows* imparts to us the deep and spiritual secret by which he has had serene and victorious contact with the turbulence of London's East Side slums. And the secret all Christian workers should know—"Study to be quiet, and to do your own business" (I Thess. 4:11). Like quaffing from a cool and refreshing spring, is the reading of this book.

46 pages. 6 1/4 x 4 1/4 inches. Fleming H. Revell Company, New York. 60 cents. W. M. R.

### Is Christ Possible? by Philip Whitewell Wilson.

The author is a former member of parliament, and a trained writer of marked ability. *The Christ We Forget*, and his later books on religious subjects, brought him wide recognition in Christian circles. This, his latest work, is a serious inquiry into the need of our modern distraught civilization. On the jacket of the book the title is boldly superimposed in red on a background of skyscrapers. At the base of this architectural pyramid which science has made possible, appears an array of books typifying the world's advance in learning. *Is Christ Possible?* is in such an age as this? Not only possible, but *necessary*, says this famous journalist.

Artistry, charm and persuasiveness combine in the picture of Jesus which Mr. Wilson paints. In his portrayal the pages of history speak with authority, but many will find in the book a peculiar accent of power in his own noble testimony to the grace and comfort which he finds in the Saviour's love.

219 pages. 8 1/4 x 5 1/2 inches. Fleming H. Revell Company, New York. \$1.75. J. R. R.

### An African Pilgrimage, by A. M. Chirgwin, M.A.

During 1930-31 the author visited every head-station and many out-stations of the London Missionary Society. He also saw something of the work of ten or twelve other missionary societies. Among disintegrating and even sinister forces at work in the Dark Continent, he found one that is constructive and wholly desirable, and that is the growth of the indigenous Christian Church.

His striking testimony follows. He says: "During this tour I saw missionary work as it is actually carried on in the field. It was not merely a 'wonder year' for me; it was the greatest religious experience of my life. I saw God at work, and I can say now as never before, 'I believe in the Holy Ghost'—the living, active, working God. I know of nothing in which a Christian man can invest his money and secure a larger spiritual return; I know of no work in which a young man or woman with a life to give can better invest his days."

This book is the graphic record of what the writer saw and felt. To read it is to thrill to his vision.

158 pages. 7 1/4 x 5 inches. Student Christian Movement Press, London. 75 cents. J. R. R.

### The Minister and His Opportunity, by F. A. Agar, D.D.

In this small volume the doctor presents a diagnosis and suggests the cure. He reveals a clear grasp of church conditions of our day and presents practical suggestions about overcoming them. It would be profitable to the Church at large were each seminary senior given a copy of the book and urged to adopt and adapt its applicable suggestions to the problems of given fields. Several slight corrections could be profitably made in the second edition. For example, the word "all" in paragraph 2 on page 47 should exclude in some way the "prize-joiners" of paragraph 1; the caption to paragraph 1 on page 86 should be changed in the interest of better representing the truth of that section; and on page 95 it might be explained that some denominational disloyalty is traceable to Modernism's invasion of the Church. These suggestions in no wise vitiate the wholesomeness of genuine helpfulness of the volume.

96 pages. 7 1/4 x 5 inches. Fleming H. Revell Company, New York. \$1.00. H. F. S.

### Hope for the Leper, Christine I. Tingling.

It is estimated that there are something like 3,000,000 lepers in the world, or about one to each eight hundred of the population of the globe. No land is free.

Until the last few years the outlook for the leper has always been regarded as hopeless. Recent investigations of the therapeutic properties of the ethyl esters of chaulmoogra oil have, however, changed this prognosis from "very bad" to "hopeful." Reports of cures are now appearing in medical literature.

*Hope for the Leper* gives sympathetic first hand information of how this is being brought about by Christian and other agencies throughout the world. The book is most interesting and informing. It establishes hope where no hope has been before.

60 pages. 7 1/2 x 5 inches. Fleming H. Revell Company, New York. 60 cents. H. L. C.

### Many Moons Ago and Now, by Katherine E. Gladfelter.

This is a course on the North American Indians for Junior boys and girls. It consists of three units: The Eastern Indians, The Plains Indians, and The Indians of the Southwest. This is prefaced by a section exhibiting the motives and methods of the course and is followed by worship services. The book closes with a Reference List which will greatly enlarge the teacher's field of knowledge. In the use of this material great care must be exercised lest the definite Christian testimony be not compromised. The tendency will be to place the Indian's worship of the Great Spirit along side of the worship of the true God through Jesus Christ.

157 pages. 7 1/2 x 5 inches. Friendship Press, New York. \$1.00. P. B. F.

### A Saint in Kenya, by Mrs. Henry E. Scott.

This "Life of Marion Scott Stevenson" was written by the wife of a well-known missionary, who knew her intimately. It possesses great charm, for the saint whom it portrays was so gifted and lovable, and the literary quality of the writing is so chaste and discriminating.

Miss Stevenson was attached to the Church of Scotland Mission in the Kikuyu Reserve, Kenya Colony, East Africa. It was there that we formed the acquaintance of both the author and the subject of her book. The latter worked chiefly among the women and girls. In this taxing service she moved alone about the country, living largely in a tent, and had many strange experiences. She was remarkable, not only for her service, but also for her exceptionally attractive personality. It was the fragrance of a life of the finest Christian culture spent with utter abandon among a primitive people which made her one of the most notable missionaries of the age.

Where could an intending young woman missionary go for a saner and surer source of wisdom than to this book?

315 pages. 7 1/2 x 5 1/4 inches. Hodder and Stoughton, Ltd., London. \$2.25. J. R. R.

### Life Reveries, by Charles L. Goodell, D.D.

The Goodell radio style is everywhere present in this book of reveries, written practically as broadcast over WJZ in the summer of '32. The popular theme, the fragmentary text, the blended gem of poet, ubiquitous prose quotation, are all there. And the gripping interest that holds the reader to the thought and sends him from the page inspired to live a nobler life, that too is present—everywhere. The sermons abound in all that captivates interest and holds attention; the familiar and the unusual, the commonplace, and the like. The doctor knows how to feel the pulse of life. Yet it is a peculiar evangel. The author speaks about Christ as though he feared to offend the reader: in the closing prayer, for example, Christ—in whose name we should pray—is unmentioned. Yet the Father, the Saviour, the Holy Spirit, and the Church are given real place in the volume. There are, too, utterances that should be corrected or expurgated. For example, responsibilities incident to the birth of Methuselah

made a saint of Enoch (p. 10)! in a poem prayer is made for the indwelling of the Holy Spirit (p. 25); we are a Christian nation because we have 47,000,000 communicant members of the Protestant, Catholic, and Jewish (!) communions (p. 49); nobody knows how sin came into the world (p. 52)! (See also pp. 52, 61, 91, 104, 109, 126.)

175 pages. 7 1/2 x 5 inches. Fleming H. Revell Company, New York. \$1.50. H. F. S.

### Speaking in Public, by Arthur Stevens Phelps.

This book is a college education in the art of self-expression. In it a life-time of tested principles and rules are pressed into a didactic mold of unusually interesting form. Innumerable lights, culled from scholars here, there, everywhere, flash across almost every page not only to illuminate, but to interest. The importance of the art of public speaking; the speaker and his audience; the voice; diction; platform magnetism and mannerism; the subject and its unity, progress, etc.; gesture; extempore and after-dinner speaking; and the crowning place of purpose in all these; such is the content of the twenty helpful chapters. There are also, at the close of the book, a list of questions for each chapter and a brief bibliography. One need not agree with every thought of the author: The Creator has hardly been millions of years developing the human voice (p. 70). We have our doubts, too, about the pictographs of the troglodytes (p. 153). And occasionally an authority is quoted who has hardly earned the distinction. But a public speaker who makes a companion of this book will make better public addresses.

232 pages. 7 1/2 x 5 inches. Richard R. Smith, Inc., New York. \$2.00. H. F. S.

### Gospel Dawn in Africa, by H. Beiderbecke.

This brief illustrated history of Protestant missionary work in Africa is described as "an impartial and interesting presentation of missionary effort in Africa, giving late statistics listing the sphere of activity of different church groups and the results of the work." We regret to note that there is an exception to this editorial care in relation to the Africa Inland Mission, in the second paragraph on page 147. Peter Cameron Scott was not an American Quaker but a Scotch Presbyterian. The independent society which he began is not African, its work is not restricted to Kenya and the Beigian Congo, but includes Tanganyika Territory, and no late statistics are given.

194 pages. 7 1/4 x 5 1/2 inches. The Lutheran Book Concern, Columbus, Ohio. \$1.25. J. R. R.

### The New Crisis in the Far East, by Stanley High.

In his preface the author points out that nowhere in the world have recent developments come more rapidly or more significantly than in the Far East. Also that there is no other international situation which we can so ill afford to ignore and in regard to which we can so ill afford to be uninformed. In this book he attempts to set forth something beyond the current events of which our newspapers are full—really to indicate the factors and, more fundamentally, the movements that are struggling to bring them to decision. Wide travel and extensive research have acquainted him with conditions. Out of this intimate knowledge he aims to provide an introduction to the background of Far Eastern affairs for the man who desires some understanding of his world, and some acquaintances with the consequences, to himself, of the tendencies that are abroad in it.

128 pages. 7 1/4 x 5 1/4 inches. Fleming H. Revell Company, New York. \$1.00. J. R. R.

God keeps the man whose mind is stayed upon Him, who looks, not at self but at God, not at circumstances, but at God, and who puts the confidence in Him. There is neither promise nor security for the fitful, fearful, experimenting heart.—R. A. Torrey.

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# Moody Bible Institute

William M. Runyan

The Institute

Alumni Gleanings

W-M-B-I

## FACULTY AND STAFF ENGAGEMENTS

J. W. Davis, Dec. 3, West Side Rescue Mission, Chicago; Dec. 4, Christian Companionship Club, Moody Memorial Church, Chicago.

Dr. P. B. Fitzwater, Dec. 25, Church of the Brethren, Plymouth, Ind.

D. L. Foster, Dec. 11, First Baptist Church, Bethalto, Ill.

W. H. Hockman, Dec. 11, United Presbyterian Church, New Concord, Ohio; Dec. 12, Muskingum College, New Concord, O.

Miss Margaret Taylor, Dec. 11, young people's meeting, Mennonite Bible Mission, Chicago.

Miss Edna Gray Johnson, Dec. 3, 4, annual conference, Christian Endeavor of the Range, First Presbyterian Church, Virginia, Minn.

Harold L. Lundquist, Dec. 31, Watch Night service, Buena Memorial Presbyterian Church, Chicago.

Clarence H. Benson, Dec. 11, First Methodist Episcopal Church, Elgin, Ill.

W. Taylor Joyce, Dec. 4, Park Manor Methodist Church, Chicago; Dec. 9, Midlothian Gospel Hall, Midlothian Park, Ill.; Dec. 10, Grace Gospel Mission, Chicago.

## RECENT SPECIAL SPEAKERS

Dr. Mark A. Matthews, pastor, First Presbyterian Church, Seattle, Wash.; Rev. J. Gresham Machen, D.D., Litt.D., Westminster Theological Seminary, Philadelphia, Pa.; Mr. K. A. Johnson and Mrs. Johnson (Priscilla Hoops '23), in charge of orphange for destitute French children, near Paris, France; Rev. A. J. Bowen, general director, South Africa General Mission; Miss Thyra Eggeling, South Africa General Mission; Mr. and Mrs. Carl J. Tanis, Sudan Interior Mission, Africa; Miss Louise Vordenberg, Evangelical Synod of North America, Honduras, Central America; Rev. E. M. Wadsworth, director, Great Commission Prayer League, Chicago; Wm. J. Goligher, evangelist; Kermit Finley and Ray Osterhouse, evangelists; William Jones, secretary, League of Evangelical Students, Huntington, Ind.; L. Johnson, Scandinavian Alliance, Belgian Congo; Rev. and Mrs. Arthur Pain, Cuba Evangelization Association; Mrs. E. K. Friedman, Russian Missionary Society, Czechoslovakia; Rev. and Mrs. W. H. Hadley, Gospel Mission, Rockford, Ill.; Rev. Fred Mitchell, missionary to Navajo Indians, Arizona; Rev. H. H. Heerschap, pastor, First Presbyterian Church, Croswell, Mich.; Rev. Oscar Lowry, evangelist; Miss Mary Moore, Bible teacher, pastor's assistant, Elizabeth, N. J.

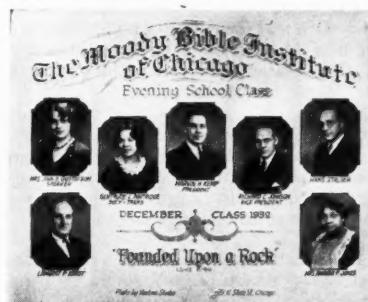
## FALL TERM GRADUATION

Delightful weather contributed to the satisfaction of the class and their friends,

February, 1933

when on December 22 the graduation goal was reached by fifty-five young men and women who have been an integral part of the Institute life for the past two or three years.

All class exercises hold similarity as to order and general make-up. It is not too much to say that the presiding of Eric



Graduating Class, Evening School, December, 1932

Priestly (Ireland), the devotional and song features of the program, and each of three addresses represented high excellence. Mrs. John E. Gustafson (Illinois) spoke for the Evening School class, taking as her theme, "The Threefold Call of God," a theme mature in thought and effectively stated. Gertrude Erma Motter (Missouri), for the women of the class, gripped attention and provoked thought by her address on "Good Soldiers of Jesus Christ." With excellent delivery, including faultless memory, William T. Atkinson, Jr. (Texas), spoke for the men on the subject, "The Tribunal of Christ."

Two ensemble song numbers were ren-



Graduating Class, Day School, December, 1932

dered under the leadership of William G. Dick (Nebraska). The class song, "Nearer to Thee, My Saviour," was directed by the composer of the music, Marion V. Jayne (Pennsylvania), after which the class poet, Myrna C. Gage (Wisconsin), was introduced.

The presenting of the large framed class picture has been abandoned in favor of a smaller composite picture that can be mounted in a large album available to visitors and others who may be interested. The new policy was inaugurated with the class picture of this group.

The usual social features, including the faculty reception and dinner in honor of the graduating class, were much enjoyed. A number of telegrams of congratulation from former classes were read.

The evening program was heard by a large and appreciative audience, though the usual number of relatives and family friends were not present because of the nearness to the holiday season. The program was enlarged by two unpublished features. A group of young men and women, including students in the Jewish Missions Course and workers from Marcy Center, created much interest by their singing of the hymn, "Praise to the Triune God," in the Yiddish language. The second feature was a group of Christmas carols not commonly heard, which were sung by the student choir, following the anthem number.

The speaker of the evening was Rev. Harold L. Lundquist, Dean of the Educational Department, who enjoyed the double advantage of voicing appreciation of the Institute as an alumnus, and of responding to the challenge of addressing a class in the training of which he had been permitted to have so large a part.

Speaking on "God Rewards Our Service," Mr. Lundquist followed fitting words of personal appreciation with the development of the thought that we have a bountiful God who assures us of suitable reward for faithful service. The rewards both present and future were found to be

(Continued on page 295)

# Alumni Gleanings

Active and Associate Members of the Alumni Association, and all former students of the Institute, are urged to make use of this department for sharing news items of interest with *MONTHLY* readers in all parts of the world. Please send items promptly, written legibly with full name and address, and kindly indicate year of graduation of last year of attendance at Institute. Address to Editor of M. B. I. Department.

## FROM AMONG THE MOUNTAINS

Late in November the Mountain Gospel Fellowship Conference was held in Clintwood, Va. That the mountain work is commanding the interest and effort of former M. B. I. students is evident from the fact that seventeen workers who had given time to study at the Institute were present, most of them graduates. The report is sent in by W. Benjamin Ladd, '32, Banner, Ky., who gives names and addresses as follows:

Irma C. Gaffney '31, and Ruth B. Ackley '31, Hyden, Ky.; E. Louise Spitzer '31, Gladys M. Bardouche '31, and Robert McCarthy '32, Dwarf, Ky.; Arthur J. W. Larson '23, and Mrs. Larson (E. Margaret Nyborg '23), Hazard, Ky.; Lila A. Eichelberger (Mrs.) '27, and Pearl V. Eichelberger '28, Whitesburg, Ky.; John Heykoop '28, and Mrs. Heykoop (Jennie A. Ten Brink '30), Lost Creek, Ky.; Elmer C. Wagler '27, Emma, Ky.; Leo D. Lyle '31 Clintwood, Va.; Laura K. Gutschall '27, Pound, Va.; and Helga G. K. Jensen '07, Birchleaf, Va.

## ECHOES FROM MICHIGAN

On the occasion of the meeting of the Fundamental Ministers Union of Kalamazoo District at the Methodist Protestant Church, Assyria, Mich., on December 19, the number of former Moody Bible Institute students present created considerable interest. The occasional gatherings of this company are devoted to fellowship in prayer and a study of the Word of God. Besides George L. Lyon '29, Tekonsha, who kindly sends in the report, and Mrs. Lyon (Irene Davison '29), former M.B.I. students present were: S. J. McCarrell '14, Battle Creek; A. E. Groeneveld '14, Three Rivers; O. H. Gertstenkorn '18, Claude Snook '32, H. Tinkham '17, and Florence Smith '33, Kalamazoo; W. Dunn '32, Dayburg; A. Corcoran '28, East Alagansee; and Lloyd Outman, '27, Leonidas.

## SERVING AT MARCY CENTER

Miss Anna Heistad, superintendent of Marcy Center, Chicago, a mission devoted to ministry among the Jewish population of a large area in the southwest district of the city, gives interesting information regarding former Institute students who have been in the "apostolic succession" of helpers there. She names the following: Eda Jacobson '24, to Marcy, January '24; Fae Daves '24, to Marcy, January '24; Bertha Engel '24, to Marcy, August '26; Flossie Plagge '26, to Marcy, September '30; Julia Harris '28, to Marcy, March '31; Olga McAtee '31, to Marcy, September '31; Louis Lamse, Pastors Course '32, to

Marcy, February '32; Helen Biber '21, to Marcy, January '25. Miss Biber afterward served as national field secretary of the Woman's Home Missionary Society, from September '29 to September '31.

Rev. Solomon Birnbaum, Director of the Jewish Missions Course, has been heard with much profit and interest many times at Marcy.

Walter Scott Elliott '97, sent the following message to a friend at the Institute from the S.S. "Golden Dragon," Portland, Ore.: "Praise God with us that we are now on our way back to our ministry in China—at last! Mrs. Elliott and I are 'Happy on the way!'"

Dr. James Clarence Anders '18, and Mrs. Anders, went back to Africa last May, but because of climatic conditions Mrs. Anders' health gradually grew worse and she had to return to America in October.

Ruth Carolyn Benson '28, writes from Tsinchow, Kansu, China, of a fruitful summer's work. A special ten-day Bible school was held for women, and a Daily Vacation Bible School for children, who at the close "passed a good test of their knowledge of much of the precious Word." Several accepted Christ as their Saviour. A new church has been erected at Hsieh Chia Chuang, which Miss Benson speaks of as "a monument witnessing to what God is able to do through those who are willing to obey and trust Him."

Albert A. Stoll '31, after a year of successful evangelistic work, has accepted a pastorate in Guelph, Ont., Canada. Attendance and interest have increased, and souls are being saved.

Marguerite Mizell '28, writing from Taichow, Kiangsu, via Chinkiang, China, introduces some of her Chinese Christian friends, and bespeaks our prayerful interest in them: The well furnished, faithful young pastor, and his wife who speaks a different dialect and can be understood only by her husband; the superintendent of a Sunday School who upon becoming a Christian gave up a lucrative illicit business to work as a tailor; the clever gambler, now rich in spiritual things; the wheel-barrow maker who distributes tracts; the wealthy woman whose husband is not yet saved; and the young couple who have a home of their own (contrary to Chinese custom) in which they have fitted up a room as a small chapel, where services are held regularly each Sunday.

George S. Roeder '92, is serving in his fourth year as pastor of the Community Church in Oak Grove, Portland, Ore.

Otto Engebretson '27, Nehawka, Neb., is rejoicing in answers to prayer that have crowned two years of labor in his pastorate. There have been fifty-two professions of conversion in that time, and the membership of the church has more than doubled. A definite program of prayer

and Bible teaching is carried on, and the church is facing the future with much assurance of further victory.

H. A. Somerville '26, 1213 W. Seventeenth St., Amarillo, Tex., who has been serving the First Fundamentals Church of that city for the past three months as supply, has received a cordial invitation to continue as regular pastor. He reports that all details associated with his coming, and results of his efforts in recent weeks, indicate the leading of God's hand. The work is on a strictly faith basis and a thank offering fund is being gathered for a house of worship. A spirit of expectancy and victory is abroad.

William Evans, D.D. '92, who was announced to have a leading part in the Founder's Week Conference in February, is to spend the months of April, May, and June in England under the auspices of the Bible Testimony Fellowship, sponsored by outstanding evangelical leaders. The campaign will open with a great mass meeting in the Crystal Palace, London. It is hoped that later reports will be received.

Elmer Hutchison '25, and Mrs. Hutchison, have returned from Africa in quest of health for Mrs. Hutchison, who has been suffering from a distressing chronic ailment. Their present address is 2005 Miner Street, Muskegon, Mich. In deputation work they show some exceedingly interesting curios and stereopticon views.

Sigurd R. Petersen '26, and Mrs. Petersen (Hazel V. Kinsey '21), with headquarters at Harrison, Ark., are carrying on a missionary work, holding meetings in school houses, distributing gospel literature and Scripture portions, and otherwise representing their Lord and Master in a very needy field. They find the extremes, "emotionalism and legalism," as hindering influences, also wickedness and unbelief. They will welcome prayers for divine grace and guidance.

Elma C. Jenkins (Mrs.) '17, 1910 Third Avenue, Seattle, Wash., recently visited the Institute on a return from spending some weeks in Washington, D. C. She was there instrumental in helping to organize an Alumni Auxiliary, having also been a helper in the organization of the auxiliary at Seattle, on the occasion of Dr. Fitzwater's visit to the latter city a few months ago.

Emily Smith, M.D. '19, 1948 Sixth Avenue West, Seattle, Wash., sends greetings to Institute friends. After spending a short time in mission service in China she was obliged to return to the homeland to care for an aged invalid sister, a twin, who at 79 passed on to be with the Lord last Easter time. Dr. Smith is now caring for the surviving twin sister, at the address given above.

Charles L. Nesbit '09, pastor of the First Presbyterian Church, Saint Albans, W. Va., had the privilege of conducting a revival campaign in the town hall at Norton, Va., last October. A group of earnest Christian young men sponsored this

meeting, and their faith was rewarded by many conversions and consecrations. Mr. Nesbit is planning for a second Bible conference in his church in February, Dr. H. A. Ironside to be the teacher. At the conference last year room could not be found in the church for the hundreds of people who came to hear Dr. Ironside.

Reginald L. Matthews '32, Wyoming, N. Y., has been called to the pastorate of the Baptist Church of that city. He reports much interest among the young people in the development of methods which he learned in his work at the Institute. The value of these methods is being fully attested.

#### BORN

To Elmer W. Dresh '27, and Mrs. Dresh (Marguerite F. Howard '29), a son, Paul Alan, Dec. 16, Chicago.

To Albert A. Stoll '31 and Mrs. Stoll (Lucy Mae Eversole '30), a daughter, Mary Margaret, Sept. 19, Waterloo, Ont., Canada.

To W. O. Miller '28 and Mrs. Miller (Hazel Krause '26), a daughter, Carol Lynne, Dec. 14, Sharpsville, Pa.

To Moses I. Ben-Maeir '29, and Mrs. Ben-Maeir (Rose Rachel Rothblatt '31), a daughter, Naomi, Dec. 1, Nazareth, Palestine.

To Otto Engebretson '27, and Mrs. Engebretson, a son, Herschel Otto, Aug. 3, Nebraska, Neb.

#### MARRIED

C. Herbert Hess '29, and Winifred M. Jennings '31, December, Pingyang, Shansi, China.

Charles H. Anderson and Pearl Ranss '31, Oct. 1, Chicago.

Reginald L. Matthews '32, and Grace Van DeMar '32, Nov. 7. Present address, Wyoming, N. Y.

#### AT REST

Malcolm N. Bethune '01, was called suddenly from earthly life at Hamilton, Ont., Canada, November 4, 1932. Most of his service had been in the Presbyterian Church, but he was a retired minister of the United Church of Canada at the time of his death.

Hubert F. Rendell '31, met death in an accident (date not reported) in Toronto, Ont., Canada. Mrs. Rendell (E. Grace Robinson '31) has the sincere sympathy of many friends. Her address is 123 Hedgington Avenue, Toronto, Ont., Canada.

#### FREE GRANTS OF LITERATURE

"Everywhere, week by week, the patients are so eager for the Gospels, books and tracts. The door is so wide open. One patient said, 'Oh, I can't tell you what a blessing all this literature is!'" —L. P., Tacoma, Wash.

"The books are just wonderful and have created a sensation in our neighborhood and community. They have been read by the children and parents alike and have been enjoyed by all. I can't express my appreciation and gratitude for your kindness in sending us the books and if you have any more, we would be glad to receive them. The children have memorized and recited to me all the verses, and they enjoyed it so much that each recites two verses from the little books (Gospels of John) each day. There are twenty-six pupils in my school entitled to the Testaments." —G. M. F., Roxana, Ky.

**Army and Navy Book Fund:** 1 shipment to 1 state: 56 Colportage Library books, 180 Evangel Booklets, 100 Pocket Treasurys, 400 tracts, 100 Horton edition Gospels of John.

**Free Tract Fund:** 22 shipments to 17

states, 3 shipments to 3 foreign countries: 4,715 tracts.

**French Louisiana Book Fund:** 1 shipment: 18 Colportage Library books, 25 Pocket Treasurys, 315 tracts, 25 Horton edition Gospels of John.

**General Mission Fields Book Fund:** 1 shipment to 1 state, 8 shipments to the Philippine Islands, 3 shipments to 3 foreign countries: 362 Colportage Library books, 266 Evangel Booklets, 10,505 tracts, 127 Gospels of John, 1 Testament.

**Hospital Book Fund:** 136 shipments to 37 states, 2 shipments to Canada: 2,997 Colportage Library books, 3,092 Evangel Booklets, 5,964 Pocket Treasurys, 24,765 tracts, 8,044 Horton edition Gospels of John, 50 Testaments, 2 Bibles, 3 song pamphlets.

**India Book Fund:** 1 shipment: 15 Colportage Library books, 18 Evangel Booklets, 170 tracts.

**Latin America Book Fund:** 2 shipments to 1 state, 4 shipments to 3 states: 20 Colportage Library books, 115 Evangel Booklets, 1,000 tracts.

**Lodging House Book Fund:** 1 shipment to 1 state: 600 tracts, 100 Horton edition Gospels of John.

**Lumber Camp Book Fund:** 1 shipment to 1 state: 200 Pocket Treasurys, 150 Horton edition Gospels of John.

**Mountain Book Fund:** 526 shipments to 9 states: 4,989 Colportage Library books, 3,825 Evangel Booklets, 669 Pocket Treasurys, 1,717 tracts, 10,154 Horton edition Gospels of John, 3,967 Testaments, 15 Bibles, 144 Bible Alphabet and Memory Work booklets, 97 Wall Mottoes, 460 song pamphlets.

**Pioneer Book Fund:** 33 shipments to 15 states, 8 shipments to Canada: 2,088 Colportage Library books, 801 Evangel Booklets, 622 Pocket Treasurys, 4,365 tracts, 1,411 Horton edition Gospels of John, 55 Testaments, 4 Bibles, 1 Bible Alphabet and Memory Work booklet, 2 song pamphlets.

**Prison Book Fund:** 145 shipments to 37 states, 2 shipments to Canada: 3,138 Colportage Library books, 3,331 Evangel Booklets, 5,465 Pocket Treasurys, 19,827 tracts, 8,218 Horton edition Gospels of John, 113 Testaments, 2 Bibles, 29 song pamphlets.

**Spain Book Fund:** 1 shipment: 200 Colportage Library books, 100 Evangel Booklets.

The total amount of literature sent on the Book Funds from December 1 to December 31, 1932, inclusive: 12,603 Colportage Library books, 11,728 Evangel Booklets, 13,045 Pocket Treasurys, 68,379 tracts, 28,329 Horton edition Gospels of John, 4,185 Testaments, 494 song pamphlets, 21 Bibles, 145 Bible Alphabet and Memory Work booklets, 97 wall mottoes, 869 shipments were sent to 44 states, 8 shipments to the Philippine Islands, 12 shipments to Canada; 12 shipments to 11 foreign countries.

#### D. L. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association of Chicago. The following contributions have been received from Dec. 1 to 31, 1932, inclusive:

	Number of Contributions	Amount of Contributions
Africa	2	\$ 4.50
Alaska	1	2.00
General Missions	5	15.96
Hospital	360	982.90
India	2	3.50
Latin America	1	5.00
Lodging House	2	2.50
Mountain	340	932.11
Pioneer	108	327.89
Prison	338	830.17
French Louisiana	3	8.50
Free Tract	2	.68
Seamen	1	1.00
Spain	1	.50

It is a great thing to have your source of joy within yourself; to have it, not in your environment, nor in your circumstances, nor in your possessions, but in the fountain of your own heart.—R. A. Torrey.



#### The GARDEN WONDER for 1933

NEW "GOLDEN GLEAM" sweet-scented Dwarf DOUBLE NASTURTIUM. The first of a New Class of Nasturtiums. Different from any other. First Double Nasturtium to reproduce true from Seed. Flowers are beautiful golden yellow, double, very fragrant, and borne profusely on long strong stems above the foliage. Seed is scarce and sufficient to supply only early orders. Be the first to have this 1933 Beauty Sensation in your garden. Order NOW. PRICE reduced to only 20¢ per packet, postpaid. Cultural directions and FREE Price List of ROSES, SHRUBS, BERRY PLANTS, PERENNIALS, VINES, etc.

F. W. BROW NURSERIES, ROSE HILL, N. Y.

#### MOODY BIBLE INSTITUTE

(Continued from page 293)

rich and wholly worthy of the divine Giver. He urged that no member of the class should become a perfunctory and automatic doer of the work on which the eternal salvation of souls may depend.

The class motto, "Founded upon a Rock," was vitalized and illuminated by the cogent exposition of Dr. Gray, preceding the presentation of diplomas to the graduates whose names and courses follow.

#### Evening School—

General Course: Mrs. John E. Gustafson, Amanda Penn Jones (Mrs.), Gertrude Louise Partridge, Richard Clarence Johnson, Lambert Paul Karst, Marvin Hugh Kemp, Hans Stalder.

#### Day School—

General Course: Alta Bergman Bartz, Frances Emmagene Coats, Myrna Caroline Gage, Gertrude Lucille Hynes, Esther Linnea Johnson, Marguerite W. Lieffers, Beatrice Stoll Meissner (Mrs.), Ruth Minerva Morse, Henrietta Estelle Nicolls, Hazel Frances Peterson, Martha Adriana Spruit, Dora Viola Stoll, Pearl Louise Teague, Mabel Irene Turner, Nellie Bertine Uganda, Bertha Van Dam, Lelah Louise Valentine, Simon Anderson, William T. Atkinson, Jr., William Seth Baggett, Raymond Chester Bawden, Floyd Chester Chapman, Frank Lohrer Close, William G. Dick, George Manley Hovda, Geert Lubberts, Edwin Carl Nelson, Glenn Andros, Peter Peterson, Wallace Bishop Pierce, Jr., Dwight Jadwin Santmier, Paul Zimmerman.

Missionary Course: Jeannette Boyd, Susanna Ruth Buchanan, Matilda Katherine Cunis, Marie Elizabeth Freedberg, Donna Faye Hawley, Gertrude Erma Motter, Lillie Elizabeth Nelson, Virginia Lee Wood, Angus Joy Brower, William Gibson Nelson, Harry Benjamin Otten, Milton O. Schilde, William Mertz Strong.

Jewish Missions Course: Frank Messinger, Albert Eric Grogan Priestley.

Music Course: Marion Victoria Jayne. Pastors Course: James Nelson Bedford.

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The Jiffy-Bandage

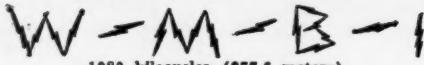
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# RADIO STATION



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## A RELUCTANT FAREWELL

With keen regret the Radio Department announces that two of its devoted workers are to be no longer associated with it in the work that has engaged their utmost devotion and fine gifts for so long a time. So valuable have been the individual contributions of these men to the ministry of W-M-B-I that only the most urgent demands for economy of administration could justify the separation.

William E. King came to the department nearly six years ago as assistant announcer. From the first his voice captured the interest and admiration of our listeners, and he has been the substantial bass contribution to the Announcers Trio—which must now cease to function. Mr. King will be greatly missed in the immediate organization, and also by multitudes of listeners who have regarded him as a personal friend because of his sympathetic and discerning work at the microphone.

Melvin M. Seguine came to W-M-B-I because of its expansion and the need for the talents he so richly possesses. For three years he has met day and night demands with a graciousness and spirited devotion that cannot fail of due reward. He will be missed by the boys and girls of the K. Y. B. Club, by shut-ins, and by others who have been blessed by his spiritual ministrations. The shut-ins will also miss the fine voice and service of Mrs.



Mr. King



Mr. Seguine

others who have been blessed by his spiritual ministrations. The shut-ins will also miss the fine voice and service of Mrs.

Seguine, who has on many occasions helped in the Wednesday morning broadcast.

We are confident that many friends will pray earnestly that some door of opportunity may soon open for each of these devoted Christian workers.

## REDUCED BROADCAST SCHEDULE

Financial retrenchment has required the reduction of the number of hours on the air after February 1. Some of the most valued features have had to be eliminated, and practically all of the foreign services have been suspended. The Radio Department, however, is grateful to God that it has been able to broadcast these services for so many years. The Lord's blessing has been upon them in presenting the gospel to those who could understand it more readily in their own tongue.

## FOUNDER'S WEEK CONFERENCE

Through the co-operation of station WCBD, with which W-M-B-I shares the daytime hours, most of the Founder's Week Conference daytime sessions are to be broadcast over W-M-B-I, from February 5 to 9, inclusive. Beginning at eight-thirty in the morning, there will be practically continuous broadcast until one-thirty in the afternoon and then again at two, continuing until four o'clock.

## RADIO SCHOOL OF THE BIBLE

It is hoped that many more of our readers in the Central States may yet find it possible to enroll in one or more of the three classes in the Radio School of the Bible. The term began on January 17,

## MONTHLY PROGRAM OF STATION W-M-B-I

Central Standard Time

**Sunday, February 5, 12, 19, 26**

1:30 P.M.—Service of Worship and Praise

**Monday, February 6, 13, 20, 27**

7:00 A.M.—Sunrise Service

10:30 A.M.—Devotional Hour

11:30 A.M.—Continued Story Reading, Wendell P. Loveless

12:00 M.—Loop Evangelistic Service

1:00 P.M.—Organ Program and Bible Reading

3:00 P.M.—Music

3:20 P.M.—Stories of Answered Prayer, Howard A. Hermansen

3:40 P.M.—Book Table

**Tuesday, February 7, 14, 21, 28**

7:00 A.M.—Sunrise Service

10:30 A.M.—Music and Missionary Hour, John R. Riebe

11:30 A.M.—Continued Story Reading

12:00 M.—Loop Evangelistic Service

1:00 P.M.—Organ Program and Bible Reading

3:00 P.M.—Radio School of the Bible, Rev. W. Taylor Joyce

3:30 P.M.—Question Hour, Mr. Loveless

**Wednesday, February 1, 8, 15, 22**

7:00 A.M.—Sunrise Service

10:30 A.M.—Shut-in Request Program

12:00 M.—Loop Evangelistic Service

1:00 P.M.—Organ Program and Bible Reading

3:00 P.M.—Sunday School Lesson, Iris Ikeler McCord

3:30 P.M.—Music

3:45 P.M.—W-M-B-I Tract, Mr. Loveless

**Thursday, February 2, 9, 16, 23**

7:00 A.M.—Sunrise Service

10:30 A.M.—Music and Short Story Hour

11:30 A.M.—Continued Story Reading

12:00 M.—Loop Evangelistic Service

1:00 P.M.—Organ Program and Bible Reading

3:00 P.M.—Special Program

3:30 P.M.—Music

**Friday, February 3, 10, 17, 24**

7:00 A.M.—Sunrise Service

10:30 A.M.—Radio School of the Bible, Mrs. McCord

11:30 A.M.—Continued Story Reading

12:00 M.—Loop Evangelistic Service

1:00 P.M.—Organ Program and Bible Reading

3:00 P.M.—Home Hour, Mrs. McCord

3:30 P.M.—Scandinavian Service, Prof. Carl Hanson

12:00 P.M.—Midnight Hour

**Saturday, February 4, 11, 18, 25**

7:00 A.M.—Sunrise Service

10:30 A.M.—Music and Church School Period

11:00 A.M.—K. Y. B. Club

11:30 A.M.—Jewish Sabbath Service

12:00 M.—Organ Program

12:30 P.M.—Special Program

1:00 P.M.—Citizenship Hour

1:15 P.M.—Bible Reading

2:30 P.M.—"Mother Ruth"\*

3:00 P.M.—Musical Program

3:30 P.M.—Radio School of the Bible, Mr. Loveless

\*Young People's Service alternate Saturdays.

with the following schedule: Tuesday, 3:00 P.M., W. Taylor Joyce, "Synthetic Bible Studies" (Romans to Ephesians); Friday, 10:30 A.M., Mrs. McCord, "The Christ of the Ages," and Saturday, 3:15 P.M., W. P. Loveless, "Plain Talks on the Lord's Return."

A mother in one of the cities in Illinois writes, "Every Saturday afternoon my young son, a senior in high school, and I spend one hour together listening to the Radio School of the Bible Class. It is a great blessing to us. My son has promised that next term he will take the written examination. I do not feel that I can make a personal appeal, but I ask especially that you will remember in prayer the boys listening in, that the blessed hope may be to them a reality and become a living testimony in their lives."

## AN APPEAL FOR HELP

The Radio Department is looking to the Lord, especially in these days, for His leading concerning the continuance of the broadcasting.

If W-M-B-I is to stay on the air after the first of May, material gifts must be forthcoming to an extent not realized heretofore. We urge that you make this a very definite matter of prayer, that if it is God's will to continue this ministry, He shall lay it upon the hearts of a large number of friends to have a share in meeting the financial needs of the work.

One of the great needs of the present day is, not only that men and women will start out to pray for things, but that they pray on and on, until they obtain that which they seek from the hand of the Lord.—R. A. Torrey.

## SOMETHING NEW!

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